

**PERIODICALS**

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No. 146.]

[NEW SERIES.

THE

English



# Presbyterian Messenger.

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FEBRUARY, 1860.

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Year.	No. of New Policies issued.	Total No. issued.	Amount of New Policies issued.	Total Amount issued.	Amount of Premiums on New Policies.
1856	1,370	1,370	212,135	212,135	7,515
1857	970	2,340	163,134	375,269	5,976
1858	856	3,196	131,791	507,060	4,645
1859	802	3,998	137,227	644,287	4,805
1860	972	4,970	168,204	812,492	6,002

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Business of the Year ending 31st December, 1859.

POLICIES ISSUED.	AMOUNT ASSURED.	NEW PREMIUMS.
3,368	£503,580	£17,230 3s. 5d.

A valuation of the Assets and Liabilities of the Institution is made every five years. At the last valuation in 1855, a BONUS WAS DECLARED RANGING FROM 35 TO 75 PER. CENT. ON THE TOTAL AMOUNT OF PREMIUMS PAID.

Mr. PETER HARDY, F.R.S., reported as follows:—"I can give the Directors and Members assurance that the amount of profit about to be divided has been fairly realised in the past transactions of the Society, and in no way includes future or anticipated profits. I therefore venture to predict, that if the Society, during the next succeeding five years, makes the same extraordinary progress which it has done during the last five, and is conducted with the same steady prudence and sagacity, that the Bonus which will be declared on the occasion of the next division will, if possible, give even greater satisfaction than the present one should do."

Statement of Business in the Five Years preceding the last valuation, compared with that of the following Four Years.

From January, 1851, to December, 1855; Five Years.

POLICIES ISSUED.	AMOUNT ASSURED.	ANNUAL PREMIUMS.
6,426	£1,016,679	£35,000 Os. Od.

From January, 1856, to January, 1860; Four Years.

POLICIES ISSUED.	AMOUNT ASSURED.	ANNUAL PREMIUMS.
10,679	£1,584,285	£55,178 8s. 10d.

ACCUMULATED

	CAPITAL.	ANNUAL INCOME.
DECEMBER, 1855.	£138,408	£43,162 Os. Od.
DECEMBER, 1859.	£285,000	£93,000 Os. Od.
INCREASE IN	} £146,592	} £49,838 Os. Od.
FOUR YEARS.		

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Assurances effected in the present year will participate in the Bonus to be declared early in 1861.

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FEBRUARY,  
1860.

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	£	s.	d.
Hanley Juvenile Missionary Society . . . . .	12	10	5
St. George's, Sunderland, Sabbath School . . . . .	4	12	1
Canning Street, Liverpool, Sabbath School . . . . .	1	19	5
Miss Bittlestone, London, Card . . . . .	0	6	9
Chelsea—Collected by Elizabeth and Liliast Greig . . . . .	1	1	0
Warrington—Additional to 1853, 3s. 2d.; Collected in 1859, 12s. 1d. . . . .	0	15	3
Rock Ferry Sabbath School . . . . .	1	10	0
Brighton—Sundries . . . . .	3	13	3
Bolton Mill, Alnwick—Collected at . . . . .	1	0	0
Broad Street, Birmingham . . . . .	0	10	0
Chelsea—Presbyterian Church Sabbath School . . . . .	7	8	6
Ditto Master Alexander Adie's Card . . . . .	0	13	0
Guernsey—Collected by L. and W. Turner . . . . .	0	4	0
Rock Ferry Sabbath School, 2nd remittance . . . . .	1	18	0
Hampstead Sabbath School Missionary Box . . . . .	0	7	7
R. A. L.'s Missionary Box, Birkenhead . . . . .	0	3	0
London—Willie Mathieson's Card . . . . .	0	11	0

[NOTE.—On March 9th, 1859, the Treasurer received from St. George's, Liverpool, Sabbath School, £1 19s. 10d., accompanied by Cards, with the contributors' names. He regrets that these have been mislaid. The amount was duly entered in the account for 1858.]

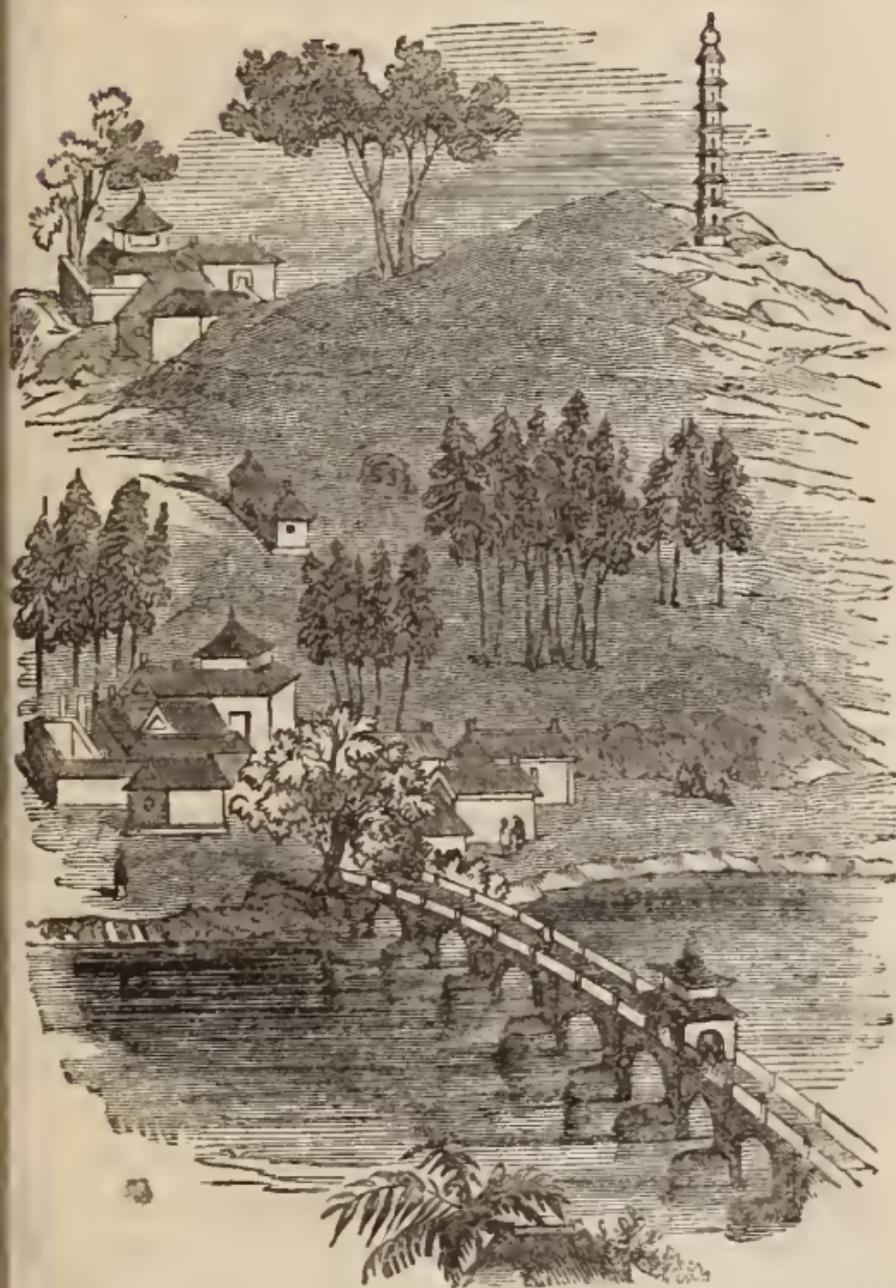
CARDS—(Where the letter "C" appears in connection with small sums in the following list it means contributors.)

London—Alice Park's Card: Alice Park, 2s 6d.; Mr. Park, 1s. 6d.; Miss Park, 1s.; Miss A. Park, 1s.; George H. Park, 1s.; W. N. Park, 1s.; Smaller sums, 2s. . . . .	0	10	0
Dalston Sabbath School—Missionary Boxes, 17s. 6d.; Collected by Miss Keeler, 9s.; Miss Moncur, 7s. 6d.; Miss Drysdale, 1s. 6d.; Mr. W. J. Hird, 10s.; Mr. Black's Family, 4s. 6d. . . . .	2	10	0
Crookham—Collected by Esther Hall, 10s. 6d.; Ann Marshall, 18s. 6d.; William Whitehead, 4s. 7d.; Ann Wallace, 6s. 10d.; George Logan, 5s.; William McGregor, 12s.; A Friend, 2s. 7d.; Sabbath School and Bible Class Boxes, £1 13s. . . . .	4	13	0
Brampton Sabbath School—Collected by Richard Welsh, 15s. 8d.; Henry Moses, 1s. 6d.; James Taylor, 3s. 8d.; Mary Davidson, 1s. 6d.; M. and B. Armstrong, 1s.; Smaller sums, 2s. 4d.; Sabbath School			

*(Continued on page 3 of Cover.)*

THE  
JUVENILE MESSENGER,

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THE BRIDGE AND PORCELAIN TOWER AT WOO-YUEN, CHINA.  
FEBRUARY, 1860.

## DEPARTURE OF OUR MISSIONARIES.

No doubt you will be glad to hear that our missionaries, Mr. Swanson, with Mrs. Swanson, and also Mr. Mackenzie, are now on their way to China. They sailed from London in the ship *Challenger*, on the 18th of January. Mr. Swanson, who, as you know, was detained all the summer in his native place through illness, is now quite well. He has left his native land full of zeal, and love, and faith, willing to spend and be spent for the sake of China and the gospel; and we sincerely trust he may be very long spared to make known the Saviour whom he loves to the poor Chinese. Once we expected he would have been in China long before this time, but perhaps he was kept at home for a good purpose. During the summer months, even when ill, he was working hard in Caithness. The Spirit of God was poured out upon the people there; men and women—young and old, in large numbers were uniting together at all hours—morning, noon, and midnight—weeping for their sins, and crying out for mercy. They were seeking salvation, but did not know *how* to get it. They wanted guides, and Mr. Swanson, though unwell, willingly became one. He laboured along with the minister of the place—sometimes alone—at all hours, and on all occasions striving to lead anxious souls to the Saviour. May the good seed thus sown in broken hearts bring forth fruit to the praise and glory of the Lord Almighty!

The other missionary of our church, Mr. Mackenzie, was ordained by the Presbytery of London in Mr. Balcantyne's church, De Beauvoir Town, London, on the 16th of January. He is a very devoted servant of Christ, and has bidden farewell to home, and friends, and privi-

ages, that he may do some service for the Lord Jesus in a foreign land, and assist in teaching the Chinese the way to happiness and heaven. Do not forget him in your prayers.

Now, as Mr. Swanson goes out as *our* missionary, he bears a very special relation to *us*, which we must ever keep in mind ; and of course there are some plain duties devolving upon us, which, in all honesty, we must do our best to fulfil.

*First.*—We must raise sufficient money every year for his support. He cannot live and pay his expenses in China on nothing. He goes out *in our stead* to make known the unsearchable riches of Christ ; and surely the least we can do is to pay the expenses. The very lowest sum necessary for this is £250 a year. We cannot afford to pay his passage out—others will do that ; but we must do the rest of it. If all our friends worked as well as *some* do, we would soon be able to support two missionaries instead of one ; but we cannot expect that, for there are always drones in every hive, and will be, we fear, for a long time to come. As will be seen from the wrapper of this number, the cards are coming in, many of them well filled, and we hope others will quickly follow.

*Second.*—We must offer special prayer for our missionary. Little good will be done without this. “ Paul may plant, and Apollos water, but God giveth the increase.” And he *will* give the increase, if we ask him. “ Ask of me, and I will give thee the heathen for thine inheritance.” Who could think of sending out a missionary without prayer ? Oh, let us remember our dear friend often at a throne of grace ; in the Sabbath-school, in the prayer-meeting, in our homes, let us think of him, and plead earnestly with God to preserve him during his

journey, and in his labours, and make him the means of leading many souls to Jesus.

And, dear young friends, if you do this, the Lord will hear and he will also bless you in your own souls; and if with earnest hearts you serve him, he will make you blessings yourselves in more ways than you can name. We have undertaken a great and solemn work. All are invited to help it in these two ways. All *can* assist if they will; and sad it may be for those who have the opportunity and allow it to pass unheeded.

To you, then, the readers of the *Juvenile Messenger*—the children and youth of our church—we commend this great and good work in the name of Jesus. Labour for his cause; live to his glory; and at last, when life's toils are over, he will make you glad with his own welcome, "Well done, good and faithful servant; enter into the joy of thy Lord."

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## THE PRAYER WEEK.

It is over, and what a blessed week it was! Perhaps, reader, you do not know much about it; I hope you do; but lest you should *not*, we will tell you its short history.

There is a place in India called Lodiana, where some missionaries from America have been labouring for years past: and these good men, hearing of the revival of religion in their native land, so far back as November 1858, held a meeting, and resolved to appoint the second week of this year (1860) "as a time of special prayer, that God would now pour out his Holy Spirit upon all flesh, so that all the ends of the earth might see His salvation." And they did not merely agree to pray themselves, but they

resolved "that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation onward all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all His people so much of the spirit of grace and supplication, as to prepare them for the observance of the time thus designated as may meet with His approval, and secure His blessing." Such was the resolution of these good men, and what has been the result? Did any comply with the invitation? Yes, the result has been *a week of prayer*, such as never was known in the world before. The Lord prepared the hearts of men in all lands to respond to the invitation.

During the past year the invitation has been sent to all parts of the world, and published in papers and magazines, so that almost every one knew of it beforehand. And the Lord heard the prayers *for* the prayer week, and inclined the hearts of thousands upon thousands to keep it. In India, Australia, New Zealand, America, Africa, on the Continent, and at home in England, Scotland, and Ireland, prayer-meetings have been held in almost every town, where thousands have been assembling to call upon the Lord.

In London there were about TWO HUNDRED prayer-meetings held every day during that week, and very blessed meetings they were. Some will never forget them. Those we attended were in Freemasons' Hall. In the morning, before eleven (the hour of meeting), the large hall was filled to overflowing, and continued so till one. Then again in the evening, from seven till nine o'clock; it was generally so full that hundreds sometimes

had to go away without getting in. It was good to be there ;—all looked so solemn and so earnest, as if they came for something. And many *did* come for something ; they came seeking salvation for their souls. . . . . Generally after the first hymn was sung and a portion of Scripture read, the chairman rose, holding a number of letters in his hand, which he read one by one. What letters were they ? They were deeply interesting letters ; some of them, when read, brought tears from many eyes. Some were from broken-hearted parents, asking the prayers of the meeting for their godless sons and daughters ; from children, asking prayers for their unconverted parents ; brothers for sisters, and sisters for brothers, friends for friends, &c., &c. ; and oh ! it was sweetly solemn, every morning and evening, when the chairman asked the meeting to spend five minutes in *silent* prayer for these people, to listen to the stillness of the vast assembly—no voice or sound to be heard but the sighs that here and there ascended from sad hearts. How forcibly they reminded one of Montgomery's beautiful verses :—

“Prayer is the soul's sincere desire,  
*Unuttered* or *expressed* ;  
 The motion of a *hidden* fire,  
 That trembles in the breast.

“Prayer is *the burden of a sigh*,  
 The falling of a tear ;  
 The upward glancing of an eye,  
 When none but God is near.

“Prayer is the contrite sinner's voice,  
 Returning from his ways ;  
 While angels in their songs rejoice,  
 And say, ‘Behold, he prays !’”

Towards the close of the week, letters were received from some of those for whom prayer had been previously offered, asking the meeting to return thanks to God for having answered the silent prayers by leading their poor souls to the Lord Jesus, and giving them "life through His name." Who can tell what blessings may yet result from this prayer week, to those who attended them and to those who did not!

Reader, I do not know if you attended any of those blessed meetings; but I know this, *you were prayed for at several of them.* The "Hearer of prayer" has got these petitions before him now. Come, then, rise up out of that sad state of carelessness and deadness into which you have fallen, and go at once to the Lord Jesus, and bend low at His feet, until, like many sinners who have been there before you, through repentance and faith you obtain the assurance of his forgiveness, even everlasting life through his death.

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## A PEEP INTO A CHINESE PRISON.

PRISONS are not pleasant places; they are not meant to be so. They are places of punishment; but they ought not to be made scenes of torture. The Chinese prisons are very horrible dens. There might be written on the doors of all of them, "Farewell to *hope*, all ye who enter here." An American gentleman gives the following frightful description of a visit he lately paid to one of them:—

"I had occasion to visit the prisons of the Nanhai magistrate, and had penetrated, one by one, all the reeking courts and frightful cells, in which some hundreds of wretched beings drag out the torments of their existence.

In one room, about the size of a horse's crib, six men each wearing a heavy collar of wood, some four feet square, about the neck (the dreadful cangue), which is never removed until the expiring of their existence, be it for one month or six, were huddled, and gave no signs of life, until I bethought myself of the only alleviation of their sufferings within my power, and, putting a cigar in the mouth of each, helped him to light the un hoped-for solace. Elsewhere, I saw tottering shadows, slowly dragging after them large blocks of iron chained to their aneles; hamstrung pirates, lying, shrivelled and helpless, on the ground; branded rebels seared into livid distortion, and awaiting the executioner's sword; grown men caged in cells that one would scarcely believe large enough to hold a child, or staunching with pestilential rags the blood still oozing from raw wounds on their backs, arms, legs, and ankles, where the cruel bamboo had fallen. But the saddest sight of all was a withered, bleary-eyed woman, tall, but bent with the weight of the seventy years which had silvered her hair, and traced deep furrows in her forehead, who looked up to me as I was about to pass a door by which she was standing, with an air of such hopeless woe that arrested my steps. She said nothing, but slightly raised her hands as in supplication for some mercy. She was the mother of the Celestial King, the 'proselyte' Hungsz-ehuen, for whose crimes she has been made to suffer in this frightful prison nine years of incalculable misery. When this poor vietim of a perverted justice saw that the foreigner was not there to release her, she turned listlessly away into the unwholesome darkness of her hovel. She is condemned to a life imprisonment, nor has the death of her too-celebrated offspring brought any alleviation to her state."



### THE OLD NEGRO AND HIS BIBLE.

I DON'T know what others may think of this little picture, but I like it. It teaches me a lesson, and it reproves me. How often have I neglected my Bible—only read it when quite convenient. Many a time preferred the newspaper, or a story-book, to it; and very seldom have I put myself to any trouble in order to find time, or *make* time, for reading it. Not so with poor old Tom. He “prefers it to his necessary food”—as the Bible itself says. Hidden away in a corner of the bell-house, he hastens off to it at

dinner-time, when others lie down to rest and sleep, and, sitting down upon the ground, he eagerly spells his way through a whole chapter before the bell summons him back to his toil. To-day poor Tom has quite a treat; he has managed to prevail upon a fellow-slave to come along with him, and now he reads to him, as best he can, the story of a Saviour's love. Perhaps this may be the most useful hour he ever spent at the bell-house, if God should make him the means of leading this neighbour to the Cross. At any rate, the time is well spent; whether that man "miss it at last" or not, Tom is doing what he can, and his Master will not allow him to lose his reward.

I say, again, this practice of a poor slave puts me to shame. I, who can read so easy, reading my Bible so seldom; Tom, who can only spell his way through a chapter, reading it and loving it so much.

Reader, what do you say to this? Does your conscience also accuse you? or are you able to say with the Psalmist, "Thy word is very pure, therefore thy servant loveth it." "I rejoice at thy word *as one that findeth great spoil.*" There was once a London tradesman, named Harris, who could repeat these texts with all his heart. At one time his sight began to fail, and he could not see to read a common Bible, so he employed a man to write out the whole of the Testament, except the Revelation, and also the whole of the Psalms, with *white ink on black paper*, in letters *an inch long*, so that he might still be able to peruse the blessed book for himself.

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### CHEAP BIBLES.

A BIBLE for sixpence! What would our forefathers have thought of this? Often they could not get Bibles at all, never without paying a great deal for them, often much more than a poor man could afford.

Not quite fifty years ago, a young man in Ireland, originally a Roman Catholic, was bound apprentice to a

linen-weaver. He found a New Testament lying neglected in his master's house, and, being able to read, it became the companion of his leisure hours. When his apprenticeship was finished, he proposed going to see his brother in Castlebar, county of Mayo, and he begged of his master to give him the Testament as a reward for his faithful services.

The man knew that the poor lad loved the book, and therefore he determined to drive a hard bargain. So the only terms on which he would consent to part with it were, that the youth should return and serve him for another *six months*. The young man at first declined the offer, as he thought he might get a copy on easier terms at Castlebar. But alas! he could not find a copy to purchase in all the town. This was in the year 1811. The Testament had become to him "more than his necessary food;" he could not live without it; so he returned to his greedy, godless master, and laboured *for a whole half-year* for this single copy of the New Testament.

During the days of persecution, when Popery was the established religion of England, the Bible was not only scarce, but it was prohibited altogether. The Bible is not a popish book, and therefore popery hates it, and has always tried to keep it from the people. In the reign of James II., a good man copied out the whole Bible in short-hand for his own use, being afraid that, if popery were re-established, they might take his printed copy from him.

At one time, a poor Irish peasant, in the county of Cork, went to a gentleman who had a copy of the New Testament in the Irish language, and begged to see it. He then asked if he might borrow it, as he wanted to take a copy of it. The gentleman said, he could not

obtain another copy, and was therefore afraid to trust it away from his house. "But," said the gentleman, "if I did allow you, where would you get the paper?" "I will buy it." "And the pens and ink?" "I will buy them." "Where will you find a place?" "If your honour will allow me your hall, I will come after I have done my work in the day, and copy it by bits of time in the evening." The gentleman was so struck with the poor man's zeal and love for the Bible, that he gave him the use of the hall and a light, in order to take a copy. The man was firm to his purpose, and although not a fast writer, he persevered, and at length produced a complete copy of the Testament written by his own hands. Some years afterwards, a printed copy was given to him in exchange, and the written one was given to the President of the British and Foreign Bible Society,—a Society which has since done so much to give the Bible to the *world*.

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### "I HAVE MISSED IT AT LAST."

A FEW months ago, in New York, a physician called upon a young man who was ill. He sat for a little by the bedside, examining his patient, and then he honestly told him the sad intelligence that he had but a very short time to live. The young man was astonished; he did not expect it would come to that so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up in the face of the doctor, and with a most despairing countenance repeated the expression,

"I have missed it—at last."

"What have you missed?" inquired the tender-hearted, sympathising physician.

“ I have missed it—at last,” again the young man repeated.

The doctor, not in the least comprehending what the poor young man meant, said—“ My dear young man, will you be so good as to tell me what you —— ?” He instantly interrupted, saying,

“ Oh ! doctor, it is a sad story—a sad—sad story that I have to tell. But I have missed it.”

“ Missed what ?”

“ Doctor, I have missed the salvation of my soul.”

“ Oh ! say, not so. It is not so. Do you remember the thief on the cross ?”

“ Yes, I remember the thief on the cross. And I remember that *he* never said to the Holy Spirit—Go thy way. But *I did*. And now he is saying to me—Go *your way*.” He lay gasping awhile, and looking up with a vacant, staring eye, he said—“ I was awakened and was anxious about my soul a little time ago. But I did not want religion then. Something seemed to say to me—Don't put it off—make sure of salvation. I said to myself, I will postpone it. I knew I ought not to do it. I knew I was a great sinner and needed a Saviour. I resolved, however, to dismiss the subject for the present. Yet I could not get my own consent to do it, until I had promised that I would take it up again, at a time not remote and more favourable. I bargained away, insulted and grieved away, the Holy Spirit. I never thought of coming to this. I meant to have religion, and make my salvation sure. And now I have missed it—at last.”

“ You remember,” said the doctor, “ that there were some who came at the eleventh hour.”

“ My eleventh hour,” he rejoined, “ was when I had that call of the Spirit. I have had none since—shall not have. I am given over to be lost.”

"Not lost," said the doctor, "you may yet be saved."

"No—not saved—never. He tells me I may go my way now. I know it—I feel it—feel it here," laying his hand upon his heart. Then he burst out in despairing agony, "Oh, I have missed it! I have sold my soul for nothing—a feather—a straw—undone for ever!" This was said with such unutterable, indescribable despondency, that no words were said in reply. After lying a few moments, he raised his head, and looking all round the room as if for some desired object—turning his eyes in every direction—then burying his face in the pillow, he again exclaimed, in agony and horror, "Oh! I have missed it at last;" and he died.

Reader, you need not miss *your* salvation, for you may have it NOW. What you have read is a true story. How awfully in earnest it says to you, "Now is the accepted time!"

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**SABBATH LESSONS.**

	SUBJECT.	TO LEARN.	TO READ.
Feb. 12	The Resurrection.	<i>Question.</i> 86.—Col. 3. 1.	Matt. 28. 1—10.
19	The Bribe.	87.—John 8. 44.	Matt. 28. 11 to end.
26	Peter and John.	88.—2 Tim. 4. 8.	John 20. 1—10.
Mar. 6	Mary and Jesus.	89.—Isa. 30. 20, 21.	John 20. 11 to end.

## THE JUVENILE REPORTER.

AND so our missionary and his wife are on their way to China. May the Lord protect them during their four months' voyage, and make them happy and useful in his service. The Reporter hopes that the Collecting Cards will come in very fast now. There is no time to be lost; another card must be issued soon, and we must have all hands to work if we are to do what we have undertaken.

Sometimes the Reporter is peculiarly gratified with sums that are sent, but none has pleased him more of late than some an old friend of the mission lately sent from poor children for whom she labours in Edinburgh. Here is a little bit of her letter; perhaps it may make some who are better off ashamed of their idleness.

"Dear Sir,—I am delighted to send the enclosed from my poor children, as I trust I may say that a goodly number of them have given themselves to the Lord. I have gone amongst them for four years with many a sad heart. Now I am getting some little fruit, I trust. It is now nine weeks since five of them were awakened, now between twenty and thirty have professed to have found Christ. I meet them every evening in the school-room. I can hardly get them to go home. Satan is raging, the poor unconverted fathers and mothers are raging; some have come and taken them out of the meeting; some have sent them to the theatre, to get them to give over praying. O the baptized heathen at home!"

And so we are likely very soon to have a missionary from our church in India. The Reporter thinks he will go from our own College, and will be stationed at a place called Nellore; but that is not yet settled. Perhaps it may be so before next month.

There is given overleaf a specimen of the front cover of the Collecting Boxes, which friends of our mission in Manchester have arranged to supply, at sixpence each. Application must be made, through the minister of each church, to Alex. Fraser, Esq., 6, Queen's Terrace, Withingham Road, Manchester, who will kindly see that they are forwarded.

THY KINGDOM COME.—Matt. vi. 10.

AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT?—ROMANS X. 15.

GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.—MARK XVI. 15.

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OF THE

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# THE ENGLISH PRESBYTERIAN MESSENGER.

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NELLORE ;

THE FIELD SUGGESTED FOR OUR INDIAN MISSION.

ONE of the features of the Free Church of Scotland's Mission at Madras is the outflowing of its Christian activities towards the towns and villages around. The attention of the heads of the Madras Mission was early directed to a town about a hundred miles to the north, called Nellore. This town, the capital of the collectorate of the same name, has a population exceeding thirty thousand, and is, besides, the centre of a field wide enough for extended missionary operations, as it is surrounded by many populous villages, which are open to every one that may choose to visit them, whose adult population is accessible to preaching, and in many of which there is a strong desire for education.

Previous to the year 1840, Frederick Cooper, Esq., a medical officer in the late East India Company's service, had established a school in Nellore, and settled upon it some property, contributed by himself and friends, for its support. At its outset all he aimed at was to teach the natives their own vernacular Telugu and the elements of English. In that year Mr. Cooper placed his school under the superintendence of the Madras missionaries, who undertook it on the expressed and accepted condition that it should be strictly a missionary one, and conducted throughout on Bible principles, without any compromise with caste or heathen idolatry. Since then, with the exception of a short interval, the school has remained under their superintendence. From the beginning it grew yearly in importance; and it assumed a new feature in 1852, when the Rev. S. Ettirajooloo, who had been ordained at Madras as a native missionary the year before, was sent to take charge of the establishment, and to carry on the work of teaching and preaching on a method similar to that pursued at Madras. Ever since, under him, or the Rev. A. Venkataramiah, or the Rev. J. M. Macintosh, with the aid of Christian catechists and teachers, it has been carried on as a full Mission station, with varied results. In addition to the stated labours in the school, the native missionaries make preaching tours in the surrounding villages. Ettirajooloo thus describes one of these:—

“ During the holidays I had the privilege of declaring the truth in some of the surrounding villages. I was accompanied by E. Ramasawny, who was sent to  
No. 146.—*New Series.*

assist me last year. It was not only a relief to my mind and body, but also enabled me to see more than ever the utter destitution of this country. Every village, however poor or insignificant, had one or more temples to which the people looked with great veneration. One of the places to which we went was Veerumah Pullay, about thirty miles from Nellore. The moment the villagers saw us they fled into their houses, shut their doors, and soon the rumour was afloat that we had come to rob them. I told them that, far from that, we came to make them rich, and that the unsearchable riches of Christ were committed to us to distribute freely among them. We were obliged to put up under the shadow of a tamarind-tree, not far away from the village. In front of us a large tank was spread out in quiet beauty, to our left lay a group of huts, and to our right were extensive paddy fields. In the evening we had very good opportunities of setting forth the truths of the Gospel in Telugu. One old Brahmin who had turned his attention to Vedantism, hearing that we were come with a new revelation, came to see and converse with us. He was intelligent, but extremely subtle. He believed that his soul was a part of his Creator, and that at last he will be swallowed up in the Divine nature. When I showed him the utter childishness and folly of his belief, he was struek dumb. This gave me a very good opportunity to set forth both to him and to the people God's holy and spiritual nature, and Jesus Christ the only way which he has appointed under heaven for the salvation of mankind. Many women also heard us, who are shut up in the inaccessible dungeons of superstition, and doomed to end their days in debasing and disgusting slavery. One Mohammedan family especially drew our attention. The head of it is not yet baptized. He has sat under my ministrations for the last nine or ten months, and has made great progress in knowledge. Mr. Anderson, when he was here, set before him solemnly and earnestly his duty; but God has not vouchsafed unto him grace to make a public confession. He gathered around us his large family whom he had been instructing in the truth. They all knew something about the creation, the fall, and the redemption of Christ. This was comparatively a Goshen in the land of Egypt! Poor people! they have many difficulties in the way. They have no means of getting instruction, and the polluted atmosphere is enough to choke their souls. I gave them several portions of Scripture and a few tracts, and took leave of them. They were very unwilling to let me go, but after admonition and prayer that the seed sown in their hearts may yield abundant fruit, we parted."

Such is a specimen of the self-denying labours of our dear missionaries at Nellore. Exhausted more or less with the toils of the school, they go out and recruit themselves by preaching in the country villages during the holidays. Noble men! Instant in season and out of season, in due time you shall reap, if you faint not.

In the beginning of the year 1855 the Rev. J. M. Macintosh,\* from Madras, joined the labourers at Nellore. During this year there were manifestations of wide-spread concern among the senior pupils of the English school, and among the girls of the female school. Not a few, both by letter and conversation, discovered to the missionaries a conflict going on between the truth of the Bible and their own corruption, fortified as that was by the errors and prejudices of their own false system and the frightful bulwark of caste. A young man, who had long been a pupil and for some time a teacher in the school, found his way to Madras and was baptized. Not long after, another youth abandoned his hope in Hindooism, broke his caste, and joined the missionaries at Nellore. This brought the struggle between the gospel and caste to a crisis. The heathen felt this, and determined to arrest the progress of the truth. The friends of the youth last referred to were instigated to force him out of the hands of the missionaries. Having failed to carry their point by bringing their case before the magistrate, they endeavoured to seize him by open violence when returning from the magistrate's

\* MS. Paper, by the Rev. J. M. Macintosh.

office with one of the missionaries. The whole population at this time became deeply convulsed, and the effects on the school were soon apparent.

When these proceedings began, there seemed to be more than an ordinary operation of the truth throughout the school. The missionaries hoped that the Spirit of God was indeed making the truth effectual. But at this point the fear and opposition of the heathen were greatly awakened. Every youth who was supposed to have a friendly feeling towards Christianity was removed from the school. A combination was formed against the Mission, which soon told, for within a very few days almost every pupil was withdrawn from the school.

Many difficulties arose one after another, and for a time almost completely frustrated all efforts to restore the school to its former position and usefulness. At this time, a young man, who appeared to have arrived at a deep acquaintance with the truth, together with his wife, succeeded in leaving their home, and took refuge in the Mission House. The caste people were deeply agitated when this became known; and both they and the friends of the parties first referred to, ceased not to ply them with every argument which deceit, fear, worldly interest, or affection could suggest, till apostasy resulted. This was a heavy blow to the school and the work generally. Suspicion and misapprehension spread on every hand, and a long season of trial and discouragement followed. Many of the youths who had been removed from the school never returned. But in the course of time their places were supplied; and in 1857 the school was again in a flourishing state.

In the year 1855 an English and vernacular school was opened at Goodoor, a large village about twenty-three miles to the south of Nellore. This was intended to form one of a chain of schools which it was long the desire of the Mission to establish in the principal villages between Madras and Nellore. In the following year a similar school was opened in the village of Calligherry, about forty miles to the north-west of Nellore, amidst the thick darkness of unbroken heathenism.

In 1856 the Mission erected a hall at Nellore, with the twofold design of providing accommodation for female education, and of securing a position where the truth might be preached with the view of reaching the adult population more fully than had hitherto been done by the Mission. An opportunity has thus been afforded of bringing the truth before the minds of the adult population. A systematic course of public addresses is delivered weekly in Telugu in this hall, to an audience which is attracted in passing; and the attendance, though variable, is very encouraging. At least three addresses are delivered weekly in Telugu. Besides this, there are frequent opportunities afforded of preaching the gospel in the villages around. The limited agency available has, however, prevented the carrying out of this so largely as the missionaries have desired.

The time of the European missionary, when there is one, is chiefly occupied in the school, in the discharge of the duties connected with the pastorate of the little flock, and in leading forth the native agents in their evangelistic duties. Along with him, three young men, native converts, labour assiduously in the work of the school. They likewise supply the vernacular preaching above referred to, under the direction of the European missionary.

For many years female education has received a large amount of the time and attention of the Mission. A day-school for girls has long been in operation, with an attendance varying from 70 to 120 pupils, according to the strength of agency and means at disposal for that purpose. Reading, writing, arithmetic, and geography, are taught; but the Scriptures form the principal study of the girls. Instruction is also communicated in sewing.

Two native Christian mothers, the wives of two members of the congregation, and who have themselves been brought up under the charge of Mrs. Anderson, in the boarding-school connected with the Mission at Madras, add their labour of love to their household duties. All classes are admitted without distinction; but the girls generally come from poor but respectable families of the caste population.

The report for last year states that there are now 408 native youth, of all classes and castes, under instruction in the Nellore school and its two branches at Goodoor and Calligherry, 278 of whom belong to the Nellore school; and of this number, eighty-seven are girls. On the day of the public examination, F. H. Crozier, who occupied the chair, expressed himself highly gratified with the state of all the departments of the school, and said that, notwithstanding all the disadvantages of the past year, the advanced character of the studies, as well as the progress of the pupils, would stand a comparison with any former examination during the last five years; a state of matters which was highly creditable to the Rev. A. Venkataramiah (the native missionary at present in charge of the station) and to all his assistants.

In addition to the servants of the establishment, and to a colporteur who is paid by the Bible Society, there are fifteen teaching-agents in the Nellore school, three of whom are Christian young men, who, besides their teaching, exercise themselves by expounding the Scriptures to the adult population. The native missionary has much cause to feel encouraged by large audiences of *adults*, who come to the preaching-hall both on the mornings and evenings of the Lord's Day, from whom, as well as from among the young, there is reason to hope that some will be saved, if we persevere in faith and in prayer. We cannot suppose that all will be left to reject the Saviour, and reap the fearful consequences of such a choice.

Four young men have openly professed their faith in Christ, and been baptized; and, from all sides are heard the most gratifying accounts of the intelligence, integrity, and honourable conduct of many of the Nellore scholars, now variously engaged in the service of the Government throughout this and the adjacent districts. It is admitted that the Brahmins are the most enlightened portion of the Hindoo community. It is, therefore, no light proof of the excellence and adaptation of the instructions imparted in the Nellore Seminary, that, at the present moment, there are fifty-five young Brahmins in the English department.\*

It has been suggested that the English Presbyterian Church should adopt the station of Nellore as the field of its Indian Mission; and it is understood that such an arrangement would be entirely satisfactory to the Free Church Foreign Mission Committee. The matter is at present under consideration, and will, no doubt, be matured in time for ultimate decision by the Synod at its approaching meeting. In the meantime, it is very gratifying to know that a student, at present in our own Theological College, has placed himself at the disposal of our Foreign Mission Committee for missionary labour in India; and it is likely that, about the same time that the Church is ready to send him out, he will have finished his studies, and be prepared forthwith to go.

Let the friends of missions throughout the Church bear this matter on their thoughts in prayer, that those who have the arrangements in their hands may be guided by the Head of the Church to such measures as shall best promote His glory.

\* MS. Report by the Rev. J. Braidwood.

## ORDINATION CHARGE.\*

MY DEAR BROTHER IN THE LORD,

By the solemn confession you have just made, by the special prayers and supplications that have been presented for you at the throne of grace, by the laying on of the hands of the Presbytery, and, I trust, by the will of God, by the appointment of the Lord Jesus Christ, by the call and unction of the Holy Ghost, you are now separated to the work of preaching among the gentiles the glorious gospel of the blessed God. Whatever be the paths in which you have gone heretofore, whatever be the capacities in which you have appeared amongst your fellow-men, and whatever be the works to which you have applied your energies, you now stand forth as one solemnly designated to the service of God in the ministry of reconciliation. You now enter on an era of life towards which your thoughts and anxieties may have been long bent; you now assume a position towards which your prayers and preparations may have been long directed; you now step into a course to which the providence of God may have been long leading you by wonderful and gracious stages: for you are now invested with the functions of the holy ministry; you are now clothed with the responsibility of going far hence among the heathen to declare the unsearchable riches of Christ; you now go from this place, devoted for life, to the one task of striving to bring perishing men to know, and love, and trust Him who is mighty to save, of being a worker together with God in that spiritual cultivation which is called God's husbandry, in the erection of that everlasting temple which is called God's building.

Rise, therefore, to the height of your office. Fix your thoughts on the design and object of your high calling. To be a steward of the mysteries of God, to be an ambassador for Christ, to declare the gospel in all the richness of its provisions, in all the freeness of its invitations, in all the faithfulness of its promises, in all the purity of its precepts, and in all the glory of its hopes; to soothe the anguish of wounded spirits, to lodge the arrows of guilt within the stricken conscience, to open in the breast the fountain of penitence and godly sorrow, to calm the tempest of remorse and chase away its gloom, to guide the wanderers into the way of peace, to win souls to Christ, and to edify the household of faith, is to engage in a service which the brightest sons of the morning might rejoice to execute. For it is to scatter blessings of the richest price; it is to have the heart and strength put forth on that end, for which the wheels of providence are moving, for which the blood of Calvary is crying, for which the Saviour is pleading within the veil, for which the Holy Spirit is striving here on earth, and for the consummation of which the glory of heaven is waiting. If the office which calls its occupants to the doing of these things may thus be magnified when it is exercised amid the highest forms of civilisation and refinement, where the Church of Christ is known and honoured, where the ways of Zion are thronged, and multitudes go to her solemn feasts, where the principles of Divine grace and truth have penetrated even the lowest depths of society, how much more may it be magnified when they to whom it has been given, have to go forth to the places where Satan has his seat, where darkness reigns supreme, where lawlessness and lust, idolatry and false philosophy, are all but undisturbed in their combination to drown men in everlasting perdition? And yet, it is this choice you have made. It is to this grandeur of enterprise you are now sealed; it is this elevation of ministry you are henceforth to fulfil. You go as a herald of peace, a messenger of mercy, a minister of Christ to a people of strange speech, whom an old and corrupt civilisation has excluded from the fellowship of the nations, whom the progress of sin has drawn further and further away from God, that you may spend and be spent in opening their eyes and turning them from darkness unto light, and from the power of Satan unto

\* This very able address was delivered at the Ordination, by the Presbytery of London, of the Rev. H. L. Mackenzie, as a Missionary to China, in Trinity Church, De Beauvoir Town, on Monday evening, January 16th, 1860, by the Rev. William Ballantyne, who has kindly consented to its publication here.—ED.

God, that they may obtain forgiveness of sins, and an inheritance among them that are sanctified by faith which is in Christ.

Go forth then with this one absorbing interest, with this one mighty object possessing your soul, with this one purpose and determination resting upon your heart. Go thus, not that you may form an undue estimation of yourself, not that you may cherish a spirit of self-satisfaction and self-importance, but that you may magnify your office; not that you may sink beneath the weight of the mission given you to fulfil, but that you may gird yourself to the task of standing between the living and the dead, of pointing perishing sinners at once to the Cross, and leading them simply and directly to the Saviour of the world; not that you may look with dismay on the functions you have to execute, but that you may catch their spirit, that you may enter into their glorious design. For if the spirit of office, and the sense of its obligations, nerves a soldier in the day of battle, and makes it impossible that he should fly; if it enables the physician to plunge without alarm into the most pestilential atmosphere; if it gives firmness to a magistrate when pronouncing a sentence which every feeling of his nature would have forbidden him otherwise to utter; if it led Paul to surrender every other aim, to rise above shame with noble calmness, to glory in the cross, and to count all things but loss for the excellency of the knowledge of Jesus Christ; if it led Christ to feel straitened till his baptism was accomplished, and to say, "My meat is to do the will of him that sent me, and to finish his work;" it may animate you with an exalted sense of what is required at your hands, and it may impel you with high and holy ardour to make the gospel of Christ and the salvation of souls the one object of your desire, the ruling passion of your mind, to spend and be spent in the loftiest form of earthly ministration.

But let me remind you, that in order to rise to the dignity of your calling, and to the discharge of its functions, it is needful to renew your calling as a Christian. He who would serve God amongst men, must have the love of God in his own heart. He who would bring others to Christ must himself glory in Christ, and have no confidence in the flesh. He who would lift up a banner for the truth for the rallying of the nations, must be himself a living epistle, bearing enstamped on his every-day life the bright and legible characters of a child of light, a saint of the Most High God. The most shining abilities, the amplest stores of learning, the quickest apprehension, the most refined taste, the highest powers of eloquence, all endowments of a like description, and even the regular exercise of them in their respective ways, on the part of a Christian minister, are as nothing in comparison with his own personal godliness, with the prosperity of his own spiritual life, with the presence and power of gracious principles in his own soul. While, therefore, it will be yours to covet every gift, to improve every qualification, to press every talent into service, and to deem nothing unimportant that may promote your usefulness and efficiency, forget not that before all, and above all things else, it behoves you to be a man of God, to have a gentle, loving, Christ-like heart, to cultivate the discipline of a holy life, and to dwell in habitual communion with God. If it be true that a stream can rise no higher than its source; if it be true that a medium lends its own defects to the light which passes through it; if it be true that your work is so vast, that your commission is so awful, that souls are so precious, that eternity is so near,—then it is true, that, so far as you are concerned, nothing is so essential to the glory of God, to the interests of the gospel, and to the welfare of the people amongst whom your life and labours are to be spent, as that the work of grace be thoroughly wrought in your heart, and that the standard of your Christian experience and attainments be rising higher and higher. Bring your spirit then to the fount of inspiration; search the Scriptures for your own guidance and refreshment; look well to your own reliance on the Saviour, and daily dedication unto him; look well to your own dependence on the Spirit, and the growth of your sanctification by him; look well to the grounds of your own hope, and the source of your own peace; cherish that spirit of watchfulness which quickens and sustains all the principles and operations of piety; cultivate that habit of prayer which

lays hold on the hand of mercy, which pleads the promises, which urges on its suit, which has power with God and prevails; keep up that humble, holy walk with God, which is the beginning of heaven on earth. And thus, as your spiritual knowledge grows wider and deeper; as your faith grows simpler and stronger; as your devotion becomes more intense, and your resignation more absolute; as your affections become more hallowed, and your experience more matured; as the Divine fire touches your heart and lips, you will be in harmony with your office, you will carry a light in which all men will see that you have been with Jesus, you will impart to your labours, not the constraint of a hireling, not the rapid forms of imitation, but the free, spontaneous power of living truth. For you will teach as your Master taught; you will be the embodiment of that which you urge upon others; you will commend yourself to every man's conscience in the sight of God; and the silent force of your own Christianity will not only be a mighty power to gain the attention, to command the respect, and to touch the hearts of those whom you point to the Lamb of God; but it may rebuke iniquity, disarm prejudice, break up indifference, and waft the germs of spiritual life where your voice is never heard.

If this be the spirit in which you assume the noble and illustrious name of missionary, it is superfluous to speak here of the methods of operation you should adopt. But on this point suffer me to say, Remember Him who spake as never man spake; and let the modes of instruction he followed be not only admired, but adopted. Remember also the practice of the Apostles of the Lord Jesus Christ; and let their labours guide you in the way of imparting the very rudiments of saving knowledge to the ignorant, of breaking off the fetters of idolatry and science falsely so called, and of extending the triumphs of the Cross. Hail as your most natural allies, as your best coadjutors, as your friends and fellow-soldiers, the dear brethren who are before you in the field; and be not slow to listen to their counsel, to enter into the fellowship of their prayers, and to avail yourself of the lessons of their experience; feeling that your toils, and hopes, and conflicts, are inseparably blended with theirs; and that it is your pleasure to mingle with them in commending the name of the Redeemer, and in seeking no other recompense than the rescue of the souls for whom he died. And whatever you do along with them, do it with definiteness of view and fixedness of purpose, not as uncertainly, nor as beating the air; Do it with simplicity of intention, of speech, and of manner, that the counsel of God be not darkened, that the minds of men be not diverted from the one thing needful, that the work of saving some be accomplished, though your own name should be unknown, and your exertions unrecorded; Do it with benevolence of heart, with the loving kindness that makes you gentle, and compassionate, and condescending, and that makes you yearn over perishing men, as Paul did when he looked on Athens, and as Jesus did when he wept over Jerusalem; Do it with glowing zeal, with holy enthusiasm, with heroic ardour, as a man who is fervent in spirit, serving the Lord, consumed with the ambition and determination to do a great work, and to push forward the kingdom of Christ; do it with long-suffering and patience, as one contented to endure all things, to wait the Lord's time, remembering that, in the spiritual husbandry, it is often true that one soweth and another reapeth, that some men labour, and other men enter into their labours; so that if you do not gather in according to your expectations, you may neither relax your toil, nor complain that you have laboured in vain, and ploughed all day upon the rock, and scattered seed which has perished in the earth, and been devoured by the fowls of heaven. And so you will be a workman that needeth not to be ashamed; and amid all the plans you adopt, and all the engagements you undertake, you may cherish the assurance that your labours are not lost, and that you are indeed helping on that conquest which shall be completed in the everlasting triumph of your Lord as the Saviour of the world.

Think not, however, that you labour under no disadvantages, that you are encompassed with no difficulties, and that no serious obstacles will impede your progress in the work of the Lord. Your inexperience, the infirmities of your nature, the temptations to pride and self-importance that so readily gather around your position, the wiles of the great adversary, and the stratagems of

the powers of darkness, who hate your mission, are of themselves a host against which you have to contend. Yea, the very thought of the associations you have broken up, of the privileges you have forsaken, of the prospects you have forfeited, of the home, and the kindred, and the country you have left, may raise a conflict in your bosom, and make you find it hard to hush the rising murmur, and to go forth in a spirit of perfect freedom and of unreserved consecration. And, more than all that, in the land of your adoption you may have your soul vexed from day to day with the sight of the unrighteous deeds that are done in it; you may lose your vivid impressions of the offensiveness and moral turpitude of the lying fables and monstrous rites to which its people are given up; you may be dispirited by the tenacity with which they cling to their idolatry and their sins, by the slowness with which they yield to the light and appeals of the gospel; you may be sorely tried by the unsteady walk and the unholy life of those whom you reckoned converts of righteousness; you may be borne down by the thought that you are all but standing alone, little more than a solitary sentinel on a distant outpost, looking abroad on a desolation that sickens your heart, that seems to mock your exertions, and to weary out your hope, and having none to encourage you, and none to rouse you to action.

But whatever these things be, whatever be the exigencies and dangers that thicken around you, be it yours to meet them in the spirit of the Apostle, when he said, "None of these things move me, neither count I my life dear unto me, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Have faith in God, who will never leave you nor forsake you, who will make his grace sufficient for you, and make his strength perfect in your weakness. Have faith in the securities of the everlasting covenant. Have faith in the sufficiency of the word of God for encountering every shape of evil, for overcoming every form of error, for proving a hill not to be commanded, a hill which shall never be commanded, which rather shall itself command all other heights and eminences of the spiritual and intellectual world. Have faith in the power of the Holy Spirit to dispel every cloud, to surmount every prejudice, to cast down every barrier, to awaken the dullest conscience, and to cleanse the unholiest heart. Have faith like that which gave to the preaching of the first ages all its resistless power, which bore the apostles and primitive evangelists along as on a march of triumph, amidst the scoffing and the mocking of the world. Have that faith of which it may be truly said that it outstrips the speed of ages, leans on the arm of Omnipotence, brings the distant near, and turns the invisible into a present substance, rears us up from the dust, and teaches us, while halting and wearied in the contest, to say, "I will not let Thee go except thou bless me." And then you will be strong in the Lord, strong to labour, and strong to endure. Then, though you should sow in tears, and see no fruit of all your toil, you will believe in the time to come when you shall gather sheaves with joy, when the land of Sinim shall be the Lord's, when all the ends of the earth shall see the salvation of God. Fear not, therefore, neither be discouraged. Be faithful unto death, and Christ will give you the crown of life. Although you know not what forces may combine against you; although you may know not what doors may be open for you, and what shut; although you know not what lying wonders and false glories may rise up to delude the people you are fain to save; although you know not through what vicissitudes or baptisms of fire the Church of Christ may have to pass ere the kingdom be delivered up to the Father; yet this issue is sure, that if you keep the faith and finish your course, there is laid up for you a crown of righteousness, that the Lord the righteous Judge will give you at that day. And if the prospect of a corruptible crown will fire another man's soul, and wing his footsteps; if it will brighten his eye and expand his breast; if it will nerve him to climb the steepest ascent, to face the direst hazards, and to turn aside from no barrier, surely the prospect of a crown that is incorruptible and full of glory may well inspire you with seraphic ardour, and keep you steadfast and immovable in the midst of all your toils and conflicts, until you join the company of faithful men that have gone before you to the better country, until you hear the gracious words, "Well

done," receive the condescending smiles of your blessed Master, and enter into his joy.

Go forth, then, dear brother, to this work, and to this consummation. Go in the strength of the Lord, making mention of his righteousness, even of his only. Go forth as the herald of salvation, as the messenger of mercy, remembering that though we now bid you farewell, we will not be forgetful of you when in the land of strangers; that you carry with you our sympathy and our confidence; and that it is our heart's desire and prayer to God that peace and joy may attend your path; that the dearest blessings and best gifts of our heavenly Father may come down and rest upon you; that you may be kept safe from the devouring pestilence and wasting disease, from the arrows of the destroyer, and the snares of death; and that when your work is over and your pilgrimage ended, you may find acceptance of the Lord, and on the great day see many of the sons and daughters of China clothed in shining garments, whom you were instrumental in persuading to wash their robes, and make them white in the blood of the Lamb.

And to you, Christian brethren, here assembled, I would only say one word. Our brother goes forth as your representative, and the representative of the Church, that he may tell what the gospel has done for you; that he may declare what you wish the gospel to do for others; that he may supply your lack of service; that he may act for you in the high task of combating the powers of darkness. You have therefore a personal interest in him, and a sacred relationship to him so close, that you may well regard his labours and achievements, his difficulties and his trials, his joys and his sorrows, at his post afar off, as your own. Nothing that affects him and his work can be of no concern to you. Bid him God-speed then on his errand. Go after him with watchful solicitude. Follow him with the deep affection and the lively hopes of living sympathy. Hail with delight the tidings of success he may send you home. Hold up his hands by the power of your prayers. Be mindful of him in your supplications, and labour always with him in your prayers. And let your prayers for him be enlarged, let your hopes of him and the cause committed to him be confirmed by the fact that he is going out from the midst of us to a strange and mysterious land, at a time when great grace is descending upon the churches, when showers of blessings are watering the heritage of God, when the word is with the Holy Ghost and with power, and great multitudes at home and abroad are becoming obedient to the faith. Cherish more deeply that missionary spirit of which he is one of the living fruits, and go forth each individual apart to a more cheerful and determined doing of all that the Lord who bought you would have you to do for the salvation of souls, and for the coming of his kingdom. And do all this, remembering that the work is the Lord's, that the brightest visions of light and peace which his word unfolds to you shall be realised, and that the time is hastening on when the earth shall be filled with the knowledge of the Lord as the waters cover the sea, when men shall be blessed in Jesus, and all nations shall call him blessed.

## Miscellaneous Papers.

(Original and Selected.)

### SPEAKING THE TRUTH.

BY THE REV. WILLIAM C. BURNS.

(From a Hearer's Notes.)

THE deceitfulness of the human heart was brought before my mind strongly to-day, when conversing with a minister about the work of God; and we agreed about it. But *first*, he said, "I believe that the people of God are anxious for a time of

conversion, and some among the unconverted are anxious for it too: they want to be converted." Ah, I told him I did not think so; no: and we agreed on this point also. My dear friends, the unconverted may think they wish it, and say so too, till it comes; but, ah, they would flee then, unless Divine sovereign grace arrested them; for "who shall abide the

day of His coming, and who shall stand when He appeareth?" The people of God do not know how unwilling even they themselves are for it. Few desire it in reality. It requires too great a measure of heart-purifying and of the abolishing of idols to be desirable to many. Few ministers desire it; few elders desire it; few people, even among believers. As a Church, we *profess* to be seeking it; in our assemblies it is spoken of; in our Sabbath prayers it is mentioned; but, ah, with what sincerity? I believe that what is bringing a curse upon Scotland now may be the way in which the Lord's work has been in times past regarded by many professors of better things. Ah, when the Lord, unbidden and unsought, made bare His arm gloriously some years ago, few, few could abide His coming then. Few ministers confessed it. Many among them who profess to be on the Lord's side, said as much as that they thought they were doing God a *favour* when they did not speak against his work openly! and some there were who did speak against it. Aye, there were some that did that among ministers! Elders did that; and many a professor did so too; and yet all unite now in saying they desire it, and the very same men will pray for the outpouring of the Spirit! They will stand in the pulpit and ask this; and when it comes, because God does not work just as they would like, they do not acknowledge that He is working at all! There has been much of this already; and I believe that, were the Spirit to be poured out again, many a minister, and elder, and member of the church, would reject the Lord's work again.\*

The Lord, He is the Judge. He will judge me by the words of my mouth, and purify or condemn me accordingly; and if I have been unfaithful, I must and ought to go to hell; and you must agree that it is just and right. I shall be judged before your presence, and you before me; therefore let us not deceive ourselves. There are many of you who think you are anxious for a time of converting power, and ministers think they are willing for it; but ah, is it so? When the Lord

Himself does come near, they shrink back, and say, "This is not what we were expecting!" Ah, I can say this feelingly. I know for myself, that nothing, nothing but the pull of an Omnipotent arm would keep me at the work; nothing but His resistless arm could lead a poor worm up, as it were, into the midst of the conflict that there is among principalities and powers when a multitude of sinners are escaping from the bondage of Satan unto God. Such a day as that, is, I believe, the most solemn day in man's history. There is one other solemn day, the day of judgment; but that is, perhaps, even less solemn, though more natural feeling may then be excited. Still that will only be the coming forth of each sinner to hear his final doom, irrevocably fixed long before in the case of millions.

But it is otherwise now; for in a time of His power on earth He draws near to all men. He tells us where and what we are now, but He also tells us where and what we might be even now; tells us what Satan has done to ruin us: and also tells what His grace can make us, and where His right hand is willing to place us—even among the sons of God. Ah, will any say that a passing day of grace is not an awful time in a lost sinner's history? And then the madness in which men make their lying excuses, that they cannot think of giving up the world, of becoming separate, of sacrificing earthly interests! Oh, friend, what are you doing? for you thus mean to say that you cannot think of giving up to hate God! Ah, is this true or false? and if true—as true it is—oh, sinner, is that a bed to sleep upon? Don't say He is unwilling to save you; or that, if you persist in remaining unsaved, He will be unwilling to destroy you; for you either mean thus to make God a liar, or to act in defiance of him.

Fellow-sinner, do you believe that the Son of God is at this moment willing, able, and at hand to save you? Do you believe that at every one moment, since you entered this place, a fresh offer has, as it were, been made you of salvation? Ah, when you sit within your house at home and hear the clock strike, or when you hear

\* This experience of our dear friend nearly twenty years ago has been the experience of many of the Lord's people during the memorable year just past.

the pendulum move to tell that another second is gone for ever, think you hear it say, "Now is the accepted time." While time lasts, remember a perpetual "now" stands written, and every moment you put off you are in danger of falling into hell. Brethren, brethren, are you willing to run the risk of dwelling with devils in hell? If you but believed the immediate and constant danger of this, it would make a sensation in the city. Yes, were the real state of things to flash across the mind of the city but for a moment, oh, how things would change! The rich, the great frequenters of the temple of Satan, or of balls and scenes of folly, those who merrily take their place in the parties of dancing and of pleasure, would rise, and rise together, and flee from the wrath to come. And the poor too—those who are frequenting the taverns, and clubs, and public-houses of the town—oh, if they believed it, if they believed that the narrow thread of life has but to be cut, and they in one moment would find themselves in eternal darkness! ah, if this were believed, no church would hold the crowds of worshippers; there would be terror and weeping in Perth to-night, and there would be holy joy among God's people; for it is music in a believer's ear to hear a man ask, "What must I do to be saved?" There is nothing so sweet as that; and yet—mark the deceitfulness of the heart—I may be very anxious and very willing, as I may think, to see men saved, and yet *very unwilling to be made the instrument of it—willing to be mocked and despised for it.*

Think you that it is a small matter to give up the race for eternal glory? You seemed for a time to run, and you would be still found seeking God were it not for that companion, that idol, that dashing sin, that love of the world that comes in between you and God. These things have made you hardened as the deaf adder, that will not hear the voice of the charmer, charm he never so wisely. You cry out for salvation; or believers, who have got salvation, cry for a work of God in the city; but whenever the Lord draws near, you cry "Not yet, Lord! not yet!" Whenever he would lay His hand on some cherished idol, you shrink back and start at the idea. Ah, is the Lord making you willing to part with all for His name and for His glory? I

believe no man, no believer, is willing or ready to make the sacrifice which God's coming into the midst of us would require. Don't make the excuse that you are unable to deliver yourself from Satan's yoke or from carnal care—though this is in one sense true. If I were to fall into a deep mire, surrounded by high perpendicular banks, with no means of escape, it could not be *my* work to get out thence; but were a friend to cast in a rope to save me, and I were to persist in saying still, I cannot escape, it's not *my* work to deliver myself; and if I allowed the rope to dangle hither and thither above my head, neglecting to touch it, then I would be to blame, and my ruin would rest on my own head. We are by nature sunk in sin; we cannot, God knows it, escape of ourselves; He does not wish us to attempt it; He lets down the long golden chain of his eternal love, just to where you are lying in your sins; and if you choose to put it away from you, and choose still to say, "I am lost, I am beyond hope," and so refuse God, then that is your own doing. Evidently and indisputably, God's word is, "Him that cometh unto Me I will in no wise cast out;" "As I live, saith the Lord, I have no pleasure in the death of him that dieth;" and even when hardened sinners, finally refusing to hear His voice, and turning their back for ever on eternal life, go away, He only says of them, "Oh that they were wise, that they understood this, that they would consider their latter end!" Sinners think that the Lord has no love for them! but that is only because they wont attend or listen when he says, "Oh that my people had hearkened unto me . . . I should soon have subdued their enemies!" You say, "'There is a lion in the way;' Satan has me in his hand, and I've many sins that I can't give up." Well, He knows that, He has provided for that, and it is therefore He says, "I should soon have subdued their enemies." Yes, only trust Him; the Lord will make short work with your enemies; He'll soon subdue them. If there be a man here tied with all his lusts, the Lord can free you. Yes! even you, children, who are full of imprecations, and the curses by which you make so free with hell; and even you, will He cleanse; get your soul washed in his precious, sin-atoning, soul-cleansing blood; and then be a swearer still, *if you*

can. Ah, impossible! impossible! Whoever you be and whatever you have been, liars, drunkards, atheists, if you will but hearken unto Him, He will subdue your iniquities and all your enemies too, of whatever kind or power they be—magistrates or rulers, potentates and governments—nothing can harm you while God is your defence.

Think not that any other remedy but the grace of God can heal the woful diseases of this ruined world. Some foolish people say that if they had greater worldly prosperity they would have less temptation to sin, and that the world would be better if people were better off. Ah, my dear friends, it is a *blessing* to some people that they have to labour for their bread. You don't know to what excess of iniquity the world would come if it were not for constant hard labour which keeps the masses of men in a kind of subordination—more of the sons of men would be running to hell with a loose rein on their necks. It is not to the rich that God usually gives the greatest of his spiritual blessings. People generally judge of a master by his servants—by the people whom he chooses to do his work. And God, when he sends you a message, does not commit it to the great ones of the earth; He sends a poor needy worm like me; He does not send men of astonishing powers, or of very rare genius, or men of a highly polished tongue; He commonly employs plain, simple people who can tell what they have seen and heard; He sometimes even goes to the vilest or the weakest of the people, and raises and exalts them to do His will and finish His own work.

This is just one of his ways, and another is that He often means to send a great blessing to a soul while He refrains from sending peace at once. He did not destroy the Egyptians till the children of Israel had seen his power to harden Pharaoh's heart and to turn it again at his own command; but when this end was accomplished, He set them free, and all the Israelites knew about their enemies after that, was getting a sight of their dead bodies. What a marvellous deliverance to think of hundreds or thousands of the proud Egyptians, with their king and their great ones, being led out to the slaughter, as it were, while the despised flock of Israel were safe from all danger! And who did the Lord employ as the means of all this? Just a plain man with a plain

rod in his hand! One so feeble of speech that he required Aaron to speak for him! This was he whose word was to defeat the counsel of hundreds of thousands of armed men. Ah, but the LORD was the Head of Moses, and of Israel too. There was a power that was omnipotent hidden behind the feeble arm of Moses; he had but to stretch forth his arm, and the sea became a walled heap, But it was only powerful and omnipotent to keep apart the waters till the ransomed of the Lord had passed over. This power is yours, brethren, when you use your own. The Lord stretches forth His hand to help you when you hold out your own. They did not go there trembling, they went with full confidence. They went forth like the church of the living God, fearing nothing; and, my dear friends, in the name of the same JEROVAH—I AM—we proclaim to you that, if you believe on His name, He will soon subdue your enemies.

Believer, is He subduing your enemies? Alas, too many among us are hearers of the word and not doers; let us have no more such; they are an offence unto the Lord. The question is, "Who is on the Lord's side?" And let him who is, besiege the throne of grace. We are all accustomed to speak of Jacob's wonderful night-wrestling with the angel of the covenant: *do we seek such nights ourselves?* We speak of our enemies when at a distance, we think they will be easily overcome; but it is when we are going forward to meet them, when we come to the work, we feel powerless and say, It cannot be done. The Israelites shrink from going up to take possession of Canaan; but Joshua and Caleb were of another spirit; Joshua and Caleb followed the Lord fully. And who were they? They were the very men who brought back the grapes of Eschol; they were the only two who followed the Lord fully then: and see, after forty years, the hosts of Israel were all around—even Moses was gone to his rest, Aaron and Miriam had departed, but Joshua and Caleb were living still—only the little ones, of whom the unbelieving parents said they would perish by the way, entered Canaan—the parents had fallen in the wilderness. Standing at the shore of the Jordan, forty years before, twelve spies were sent out to view the promised land, and an alarming tale was brought back. They spoke of men

like giants and cities walled to heaven. The nation disbelieved God; they turned back; "they could not enter in because of unbelief." Forty years have passed away: again the same encampment lies by the shores of the Jordan; but count them; tell their names. "My servant Moses is dead;" the bones of the mixed multitude are bleaching on the plains; none but Joshua and Caleb live to point out their graves; but the true hearts of those men prompt the same words still,—“We are well able to go up;” and go up they did, and their faith was honoured too. Who now leads the people into the promised land, and gets the honour for which the meekest man, the man Moses, pled in vain? 'Tis Joshua. Who meets the Captain of the Lord's host? Joshua. Who leads the people on to victory and to the promised rest? Joshua. And, ah, brethren, who alone with her house escapes the ruin of a devoted city? Rahab, the despised and outcast one. Oh, believer, wonder at the Lord's way, and imitate Joshua; his is a noble character: see how it was honoured. Oh, that we had more Joshuas amongst us, who would plead continually for this city: are you willing? Have you faith to say “We are well able to take the city?” Are there any such here? Oh, is there not one who will take the Lord at his word and claim the promise?

## THE IRISH REVIVALS.—No. II.

NOTES OF AN ADDRESS OF THE REV. NASON BROWN.

THE grand criterion by which to judge of the character of the Revival work is its *fruits*. This is the test by which we are exhorted to try spiritual teachers, and it is equally sure in determining the character of all who profess to be God's children. Let us apply this test to those in Ireland who profess to have received the Spirit of God.

There are certain fruits stated in God's Word as characteristic of the Spirit's work, to which we shall afterwards attend. In these are comprehended every other grace. I shall ask your attention however, first of all, to a few things which you will very soon notice in Ireland, and which have taken place since the Revival commenced. One of the greatest curses of Ireland has hitherto been the political parties into which it was divided. Its “*Orange*” and “*Ribbon*” societies have long been the *bane* of that now-favoured land; and if I had no other

evidence of the good effects of the Revival than the subsidence of party animosities in the hearts of those affected, I would at once be a believer in the heavenly origin of the work. The most bloody and savage scenes I ever witnessed were in connection with these political differences. Its horrors are still fresh in my memory. So frequent and desperate did their feuds become, that the Government had to interfere and stop all such party processions as used to be common in that country.

Notwithstanding all, until the Revival commenced, the most bitter animosity existed, but now it is quite different. The “*Orange lodge*,” which some time ago was the resort of the intemperate and hater of his fellow-men, has now, in some instances, *been converted into a place of prayer*; and the very men who before were filled with enmity and hatred are now appointing seasons of prayer for the spiritual well-being of those who oppose their principles.

No person who knows Ireland but must acknowledge that this, at least, is one good fruit of the Revival.

Ireland, again, was a place famed for *cock-fighting, horse-racing*, and other kindred sports. Since the Revival began, however, the cockpit has been deserted, and not only so, but I have been told by the most reliable authority, that in some cases it has been made a place of prayer by those who used to frequent it for the gratification of their brutal propensities. Has ever the devil wrought such a work as that? If he be the author of such a change, then let him go on and prosper in the work; we cannot, however, but think that it will be long ere in this way he accomplish his evil designs.

Then, as regards the race-course, even the enemies of the Revival have been obliged to acknowledge its good effects. Many of the public prints, which at first laboured to cast discredit on the movement, have lately changed their tone and become its advocates. Even the *Belfast Northern Whig*—a paper which has been notorious for its opposition, hunting-up all the excesses and abuses it could, in order to destroy the faith of the public on the subject,—even the *Whig* has at last borne testimony to the good effects of the movement in connection with the race-course. In a paragraph published some time ago about the “*Maze*” October Races, the following facts have been stated. Although weather was favourable—the ground in good order—the “*card*” well filled, “the Queen's plate of one hundred guineas” to be run for, &c., the attendance was only about *five hundred*, where formerly *ten to fifteen thousand* were in the habit of assembling. This is a great and pleasing fact; and, in addition to these and other such statements, the paragraph

concludes with the assurance "*That there was not a case of drunkenness to be seen.*"

These facts coming from such a source tell their own tale. A short time previous, the newspaper referred to endeavoured to show that crime in Belfast had increased since the Revival commenced. It was found on inquiry, however, that during the *four months preceding the time of this statement*, "*Not one person stated to have been converted, or as having attended a Revival meeting, had ever been in custody in the police office;*" that *no complaint whatever had been made there of the immoral or turbulent character of the movement;* and that not even *one summons case* during the four months referred to *had originated in consequence of any crime or misdemeanor committed in connection with the Revivals.*

Now such being the state of the crime list, we would expect that intemperance, which so often leads to it, would have decreased to a large extent; and this I can testify as a great fact, constantly presenting itself as you travel through the Revival districts. This circumstance particularly impressed me during my visit to Ireland. Although a good part of my time was spent in districts of the country noted for intemperance, especially on "market" days, I did not see a single drunken man; on the contrary, the greatest sobriety prevails, and I know some men who have not only given up the *use* but the *sale* of intoxicating drinks, on which they were depending for a livelihood. This has been the case with many, and from the small business doing, multitudes have been obliged to give up the trade, the income not being such, in some cases, as to justify even the payment for license. Such being the case, you would expect a great change in the *morality* of the people, and this is pleasingly evident wherever I have been.

Cursing and swearing is rarely to be heard. The drunkard is reclaimed—the dram-shop deserted. He who used to spend his evenings and nights in the public-house, is now to be found in the bosom of his family—his wife and children rejoicing in his presence, and in the new comforts which his change has brought them; peace now occupies the place of quarrels, joy of sadness. Misery had been exchanged for happiness and comfort, and this is the case in many a family and many a household since the Revivals commenced.

But again I can testify to the blessed effects of this movement in connection with the means of grace, public and private. A prayerless man or a prayerless family is now in the Revival districts a rare thing to be met with where any profession of religion is made. Prayer now ascends from hitherto prayerless closets. Praise and thanksgiving

are daily offered on the family altar—public ordinances are well attended, churches are crowded, communion-rolls are increased, religion seems to be the main thing. The Sabbath is well spent. Instead of the "crops" and the "markets" being the chief subject of conversation—coming to and leaving the house of God—the concerns of the soul and the truths of God's Word form the topics of discourse. The people are thirsting after spiritual knowledge. Such anxious faces as I have seen when exhibiting *Christ* before some congregations I addressed in Ireland! And such is the anxiety of mind, that if a prayer-meeting is announced, the people will come miles under the clouds of night—wet or dry—to attend it. I have seen this in my native place; and from what I know, I can speak of its effects with the greatest confidence and satisfaction. Among the many facts worthy of notice I must mention another, and it is, the increased circulation of the Scriptures and religious books: so great is the demand, that in some cases it is difficult to get the supply required. The testimony of all booksellers is, that never have they disposed of so many copies of God's Word, so many catechisms, psalm-books, and religious works, as since the Revival commenced. In the months of June, July, August, and September last, the Edinburgh Bible Society alone issued 14,312 copies of God's Word more than were issued during the same months of the previous year. These are facts worth a thousand arguments; showing the nature and origin of the great work which for a considerable time has been going on in Ireland, and which we rejoice to find is now beginning to manifest itself in different parts of England. May the good work go on and prosper.

The next paper will contain a comparison of the fruits of the Revival with the "fruits of the Spirit" as stated in God's Word. "By their fruits ye shall know them."

## CHILDREN.

FROM LONGFELLOW'S NEW VOLUME OF  
POEMS.

COME to me, O ye children;

For I hear you at your play,  
And the questions that perplexed me  
Have vanished quite away.

Ye open the Eastern windows,  
That look toward the sun,  
Where thoughts are singing swallows,  
And the brooks of morning run.

In your hearts are the birds and the sun-  
shine,

In your thoughts the brooklets flow;  
But in mine is the wind of autumn,  
And the first fall of the snow.

Ah! what would the world be to us,  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood—

That to the world are children;  
Through these it feels the glow  
Of a brighter, sunnier climate  
Than reaches the trunks below.

Come to me, O ye children!  
And whisper in my ear  
What the birds and the winds are singing  
In your sunny atmosphere.

For what are all our contrivings,  
And the wisdom of our books,  
When compared with your caresses,  
And the gladness of your looks?

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.

### SOME OF THE USES OF PAIN.

SIR HUMPHREY DAVY when a boy, with the defiant constancy of youth which had as yet suffered nothing, held the opinion that pain was no evil. He was refuted by a crab who bit his toe when he was bathing, and made him roar loud enough to be heard half-a-mile off. If he had maintained instead, that pain was a good, his doctrine would have been unimpeachable. Unless the whole constitution of the world were altered, our very existence depends upon our sensibility to suffering. An anecdote, which is quoted by Dr. Carpenter in his "Principles of Human Physiology," from the "Journal of a Naturalist," shows the fatal effects of a temporary suspension of this law of our nature. A drover went to sleep on a winter's evening upon the platform of a lime-kiln, with one leg resting upon the stones which had been piled up to burn through the night. That which was gentle warmth when he lay down became a consuming fire before he rose up. His foot was burnt off above the ankle, and when, roused in the morning by the man who superintended the lime-kiln, he put his stump, unconscious of his misfortune, to the ground, the extremity crumbled into fragments. Whether he

had been lulled into torpor by the carbonic acid driven off from the limestone, or whatever else may have been the cause of his insensibility, he felt no pain, and, through his very exemption from this lot of humanity, expired a fortnight afterwards in Bristol hospital. Without the warning voice of pain, life would be a series of similar disasters. The crab, to the lasting detriment of chemistry, might have eaten off the future Sir Humphrey's foot while he was swimming, without his entertaining the slightest suspicion of the ravages which were going on. Had he survived the injuries from the crab, he would yet have been cut off in the morning of his famous career, if, when experimenting upon the gases, the terrible oppression at his chest had not warned him to cease inhaling the carburetted hydrogen, nor, after a long struggle for life, would he have recovered to say to his alarmed assistant, "I do not think I shall die." Without physical pain, infancy would be maimed, or perish, before experience could inform it of its dangers. Lord Kaimes advised parents to cut the fingers of their children "cunningly" with a knife, that the little innocents might associate suffering with the glittering blade before they could do themselves a worse injury; but if no smart accompanied the wound, they would cut up their own fingers with the same glee that they cut a stick, and burn them in the candle with the same delight that they burn a piece of paper in the fire. Without pain, we could not proportion our actions to the strength of our frame, or our exertions to its powers of endurance. In the impetuosity of youth, we would strike blows that would crush our hands and break our arms; we should take leaps that would dislocate our limbs; and no longer taught by fatigue that the muscles needed repose, we should continue our sports and our walking tours till we had worn out the living tissue with the same unconsciousness that we now wear out our coats and our shoes. The very nutriment which is the support of life would frequently prove our death. Mirabeau said of a man who was as idle as he was corpulent, that his only use was to show how far the skin would stretch without bursting. Without pain, this limit would be constantly exceeded, and epics, experiencing no uneasy sensations, would continue their festivities until they met with the fate of the

frog in the fable, who was ambitious of emulating the size of the ox. Sir Charles Bell mentions the case of a patient who had lost the sense of heat in his right hand, and who, unconscious that the cover of a pan which had fallen into the fire was burning hot, took it out and deliberately returned it to its proper place, to the destruction of the skin of the palm and fingers. This of itself would be an accident of incessant occurrence if the monitor were wanting which makes us drop such materials more hastily than we pick them up. Pain is the grand preserver of existence, the sleepless sentinel that watches over our safety, and makes us both start away from the injury that is present, and guard against it carefully in the time to come.—*Quarterly Review.*

### THE COPTIC CHURCH.

A LITTLE farther on, and close by the shore of the same eastern harbour, stands the convent of St. Mark, the only Coptic church, so far as I could learn, in Alexandria. The low, mean-looking entrance gate leads into a small quadrangle, around which are the crazy apartments of the convent; and beyond it is the place of worship.—small, dingy, and dark, and much more resembling a barn than a Christian church. The evening service was going on at the time we entered. The officiating priest occupied a small pulpit, elevated only a few feet above the ground. Around him stood the congregation, consisting of sixteen or eighteen persons, all males. Those nearest to him held lights in their hands to enable him to read the service. He chanted it in the Arabic language, in a low, plaintive, melancholy tone, not unlike some of the cadences of the Gaelic psalmody of our own northern Highlands. At certain parts of the service, all present joined in a confused hum. Portions of the service were read by a youth, not more than twelve years of age, and who evidently was no great proficient,—the priest having frequently to put him right. The accommodation for females was concealed by a screen or lattice, but I rather think that none were present. In a small aisle in the back part of the little church we were shown the tomb of the Apostle Mark, surmounted by a sorry picture of that reputed founder of the Alexandrian Church. And this was all that remained to represent it! There was something, in this view, singularly touching in the sight of this handful of poor people, gathered together in the

dusk of the evening, in this decayed and miserable building, celebrating their worship almost in the dark,—a state of things, it is to be feared, but too emblematic of their own religious ignorance, and of the ruinous condition of the once renowned and flourishing Alexandrian Church.

In Cairo the Coptic Christians are greatly more numerous, amounting there, it is said, to nearly 20,000. The whole number in Egypt is estimated at 80,000, and they are scattered over the entire face of the country, from the sea-coast of the Mediterranean up to Assouan, on the borders of the Nubian desert. A revival of divine life and light in the Coptic Church would therefore be still a great event for Egypt. Their own tongue is a dead language. Their priests are taught to read it, but it is believed that few of them really understand it. Were such a work done for the Coptic Church in Egypt as the noble American missions seem to be in the act, under God, of accomplishing for the Nestorian and Armenian Churches in Asia Minor, a light would be kindled that ere long might be blessed to illumine the whole dark valley of the Nile.—*Buchanan's "Clerical Furlough."*

### LITTLE SINS.

LET us be on our guard against *little sins*,—against what men call little sins, for there is nothing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound, and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man, also, by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wounds of the soul open; guard against little sins, which if not guarded against, will as surely destroy the soul as one great sin.

John Newton says, "Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin." You bring a green log and a candle together, and they are safe neighbours. But bring a few shavings and set them alight, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and

so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in this,"—"no great peril in that;" and so by these little chips we are first easily lighted up, and at last the great green log is burned up. "Watch and pray that ye enter not into temptation."—*Rev Newman Hall.*

## Missions.

### DEPARTURE OF MISSIONARIES.

It will be in the recollection of our readers, that the Rev. W. S. Swanson was ordained as a missionary to China, at the meeting of Synod in April last. From London he returned to his native town of Thurso, where, and in the neighbourhood, he became involved in a succession of preaching engagements which overtasked the strength of a very vigorous constitution, so that he was at last laid prostrate by a severe and lingering illness. Through the goodness of God he was raised up again; but although Mr. Swanson was as eager as ever to proceed to the place of his destination, so grave an interruption of his health led the committee to hesitate; and it was only on receiving, from the best medical authority, the most ample assurance of the propriety of such a course, that they gave their sanction, and secured a passage for Mr. and Mrs. Swanson.

In the meanwhile the Rev. Hur L. Mackenzie, another licentiate of the Free Church, and, like Mr. Swanson, an alumnus of New College, Edinburgh, had accepted an invitation to go out to Amoy as an additional missionary. Mr. Mackenzie's ordination took place on the evening of Monday, January 16th, at Trinity Church, De Beauvoir Town. That beautiful building was fully occupied by an intelligent and deeply interested auditory. The Rev. T. Alexander preached on Exodus xxxiii. 18—"I beseech thee, show me thy glory;" and the minister of the church, the Rev. W. Ballantyne, gave the charge to the mis-

sionary and the people. Of the other members of the Presbytery there were present, the Rev. Drs. Lorimer, Weir, Hamilton, Messrs. Thompson, Duncan, Burns, Swanson (associated), and Edmonds, of Crookham (associated), with Messrs. Matheson, Tulloch, and Scadloch, elders. From the affectionate cordiality with which, at the close of the service, nearly all the congregation came forward to shake hands with the young missionary, and to bid him God-speed, it was evident how fully in his going forth their hearts went with him.

Soon after midday, on Wednesday, the 18th ult., Mr. and Mrs. Swanson and Mr. Mackenzie embarked on board the "Challenger" at Gravesend. It was in this trim and fast-sailing ship that Mr. Burns and Mr. Douglas performed the voyage five years ago, and under the same excellent commander, Capt. Killick. Our friends were not sorry to find themselves the only passengers, and after a short and affecting prayer-meeting, in which Dr. La Porte and a few other friends took part, the gallant vessel started on her four-months' voyage.

During their one Sabbath in London Mr. Swanson preached in River Terrace Church, and Regent Square, and Mr. Mackenzie at Dalston. We trust that their fervent and impressive sermons will not be soon forgotten; and we are sure that they carry with them to Amoy, like the brethren who have gone before them, the love and prayerful affection of all at home who came in contact with them.

### CHINA.

#### THE REV. W. C. BURNS, TO THE TREASURER.

Departure to Foo-chow—Reasons for going there—Reception by American Missionaries—Strangers in Foo-chow—Dialect—Meeting of Amoy people residing there—Destination of Dr. Carnegie—Increasing interest in Au-hae.

*Foo-chow, Nov. 4th, 1859.*

MY DEAR SIR,—It is now nearly a month since (Oct 8th) I left Amoy, and came up to this place. I delayed writing at the time of my setting out and since coming here have allowed a mail to pass,

because I felt uncertain whether my visit to Foo-chow would prove only a passing one, or whether it should turn out to be for a longer period, although I am not yet able to speak with certainty on this point; yet I feel that I cannot longer delay informing you of the step which I have taken, and generally of the reasons on which I have acted. The general reason is just that which has influenced me in many previous movements, viz.: the desire to preach the gospel of Jesus Christ at large, and unfettered, as far as possible, by pastoral ties. During the year that has elapsed since I returned from Swatow to Amoy I have had a good many things to attend to in connection with the affairs of the churches at Pechuia and Bay Pay; and this has tended to hinder my pursuing the evangelical work at large. Now, though it is cause of thankfulness that several of the matters which formerly caused embarrassment have been for the time, at least, disposed of, yet, while I remain in the neighbourhood of Amoy I must ever and anon return to Pechuia and Bay Pay, and sometimes about matters of no great importance. This necessity, coupled with the fact that our efforts in the direction of Chang-chin have been in the meantime thwarted, and that Mr. Grant, who is rapidly becoming fitted for the work, has of late been making Pechuia and Bay Pay his head-quarters, while Mr. Douglas is able also occasionally to visit these stations when not absent at Au-hae; these considerations have led me to think of a removal to some other field of labour. The circumstance that led me to come here was the arrival at Amoy of the kind Captain (Bowers) who formerly, in the "Geelong," took me from Shanghai to Swatow. His present ship, the "Lauderdale," came in to Amoy to repair from the effects of a typhoon, and having an offer of a passage, I, after much prayerful deliberation and conference with Mr. Douglas and Mr. Grant, decided to go. To avoid the strength of the north-east monsoon, we had to take the circuitous route round the Island of Formosa, but being mercifully favoured on our journey we reached this place in six days. Some time previous to my setting out, I had not been quite so strong as usual, and this formed a subordinate reason for my desiring a change. The voyage I have found very strengthening, and I now feel as vigorous as ever. Since my arrival in Foo-chow I have on the Sabbaths

preached on board the "Lauderdale," at the anchorage; with the exception of last Sabbath, when one of the American missionaries took my place there, I preaching for him in English at their chapel. The missionaries here, who are chiefly American, have received me very kindly. I lived at first with Mr. Gibson, of the American Episcopal Methodist Mission, who has put at my disposal apartments attached to their principal chapel, situated in the midst of the Chinese population. This chapel, like another belonging to the American Board, is situated on the great thoroughfare between the city to the north, and the quarter occupied by the foreign community, to the south of the river Min. There is a continued stream of population passing along this line of streets, and when the chapels are opened they are generally soon filled with an orderly and attentive audience. Foo-chow being the capital of the province, the number of strangers is very great; and this, while it throws an obstacle in the way of easy oral communication, makes this place an important centre for distributing books, and for diffusing widely an incipient acquaintance with the gospel, and the work in which missionaries are engaged. I am, of course, still unable to speak this new dialect, but I can already understand a good deal of the preaching in it; and should I see my way to remain, I hope, by the blessing of God on diligent application, to be able, in due time, to master its peculiarities. In the meantime, besides preaching in English, I have already found an open door in addressing congregations of settlers from the neighbourhood of Amoy, who for the most part reside in the vicinity of the chapel belonging to the American Board. I am now living with the missionaries of that society; and at their suggestion last week on Tuesday and Friday evenings, and this week on Tuesday, we have had the chapel opened for meetings with these Amoy people. They have come out uncommonly well, and seem in some cases to be interested. Another meeting has been intimated for this evening (Friday). Last year Mr. Talmage, of Amoy, when here on a visit, also had several meetings of these people. You will hear from Swatow that Mr. Jones had met with a trial in being bitten in the foot by a snake. He is now, it appears, out of danger, but has gone down to Hong Kong for a change. Mr. Smith wrote mentioning the matter before I left Amoy, but his letter seems

to have been lost, and it was only after coming up here that I heard of it. Mr. Smith being thus left alone, as far as the aid of his countrymen is concerned, naturally wished that I should have gone down to Swatow, rather than have come up here, and has written me to suggest this course. Had I known of the circumstances before I left Amoy, I might possibly have felt called to go down for a time; but being now here, and having to all appearance an open door in this new and vast field, I do not feel that the call is sufficiently urgent to induce me at once to return. Mr. Jones's absence is only temporary, and had he not gone it was likely that Mr. Smith would have himself gone down to wait for Dr. Robert Carnegie. He is very anxious, as you may suppose, that Dr. Carnegie should be able to settle at Swatow, and I hope that he will be able after a time to do so; but in the meantime I do not see that he can do so without, at any rate, leaving Mrs. Carnegie with friends at Amoy. Perhaps it will be better for them both, without involving themselves with work in the Amoy field, to remain there for a season, and obtain some entrance on the language, before proceeding to Swatow, their proper destination. I intend now to write to the doctor a note to wait his arrival, suggesting this course as probably a suitable one to be followed. Mr. Douglas and Mr. Grant will no doubt communicate to you

all facts of interest regarding the fields in which they are labouring. Before I left Amoy, the work of ordaining office-bearers, two elders, and two deacons in the Peehuia church, was happily consummated; Mr. Talmage kindly consenting to preside on the occasion, as also at the celebration of the Lord's Supper on the afternoon of the same day (Sabbath, Oct. 2nd). Mr. Grant and I were both present. In the country beyond Bay Pay, and among villages long notorious as the haunts of pirates, there was reported to be the beginning of a spirit of inquiry awakening. Should the awakening turn out to be real, you will no doubt hear more of this interesting case. It appears also, by a letter I have had from Mr. Douglas, that at Au-hae the interest increases in such a way as to lead to the hope that there may be soon an infant church established there. I am obliged now, for want of time, to conclude these lines in haste. From all who feel an interest in the general publication of the gospel, as distinguished from the more regular labours of the missionary in a particular locality, I would ask special prayers in my own behalf, and also in behalf of this great heathen city, supposed to contain about a million of immortal souls. With Christian regards to all who pray for the coming of Christ's kingdom, I am, dear Sir,

Ever yours truly,  
WM. C. BURNS.

## Correspondence.

### "STATE OF RELIGION."

Newcastle-on-Tyne, Jan. 20th, 1860.

DEAR SIR,—Will you kindly insert in your February number, the following statement on "the State of Religion."

We are anxious to bring this subject under the notice of the ministers, office-bearers, and members of our Church, with a view to inviting information. In these blessed times of refreshing, with which God is so graciously visiting many parts of the world, and many churches in different places, there may be some of our congregations where there are visible tokens for good.

And even if our brethren cannot speak of showery, they may still be able to say something of those drops beginning to fall

which may be welcomed as the forerunners of the plenteous rain.

We hope, then, that any who have good tidings to communicate, who can speak of the power of a risen Saviour, having discovered its gracious energy on behalf of some of those committed to their care, that they will write to either of us, and not later than the end of March.

It would be cheering, indeed, if we were in a position at the meeting of Synod to say to the assembled brethren, "The Lord hath done great things for us, whereof we are glad" (Psalms cxxvi. 3).

Would not all throughout our borders thank God and take courage for the future?

PATRICK L. MILLER, }  
GEORGE B. BLAKE, } *Joint Conveners.*

## ANOTHER RELIC OF ENGLISH PRESBYTERIANISM.

To the Editor of the *English Presbyterian Messenger*.

SIR,—Some time ago I gave your readers an account of an interesting manuscript, still preserved in Williams's Library, viz., the original minutes of the Westminster Assembly. I have now to mention another relic of these times, which is preserved in the Library of Sion College, London Wall. It is a folio volume in manuscript, containing "*The Records of the Provincial Assembly of London: begun by Ordinance of Parliament, May the 3rd, in the Convocation House in Paul's, London, 1647.*" In other words, this volume contains the minutes of the first Synod of London, held after the establishment of Presbyterian government by the Long Parliament. The kingdom of England, instead of so many dioceses, was then divided into "provinces," which were composed of representatives from the "Classes" (or Presbyteries) within their respective bounds. Every parish had a congregational or parochial Presbytery (or Session), and these returned representatives to the Provincial Assembly, as the provincial did to the national. London was divided into ten Classes, or Presbyteries; and these, when met in Synod, formed the Provincial Assembly of London, the original minutes of which are preserved in this volume.

The history of the book is rather curious. On a fly-leaf is the following entry: "To the Reverend, the President, Deans, Assistants, and Fellows of Sion College:—Gentlemen,—I present this booke, 'The Records of the Provinciaall Assembly of London, begun anno 1647, to the Library of Syon College, this 20th of September, 1726.' Tho. Granger." Who this Thomas Granger was, or how he came into the possession of the book, I have not been yet able to ascertain. But on the first page I found written, in a very minute hand, the following dedication: "*Reverendis Fratibus Presbyteris Londinensibus, hunc librum (quem ex bibliotheca Doctoris Seaman, A.D. 1676, obtinuit), D. D. C. Josephus Hill.*" i.e. "To his Reverend Brethren, the Presbyters of London, this book, which he obtained from the library of Dr. Seaman, A.D. 1676, is freely given by Joseph Hill." The persons here mentioned are well-known. Dr. Lazarus Seaman was distinguished as one of the leading Presbyterians of his day, a member of the Westminster Assembly, a man of great learning, and an accomplished divine. He was ejected from Allhallows, Bread-street, and died in September, 1675. Calamy informs us that 'he left a very valuable library, which was the first that was sold in England by way of

auction, and yielded seven hundred pounds." Dr. Seaman was among the last that clung to the wreck of the London Provincial Assembly, even after the Restoration had led the rest of his brethren to desert it, and to embark in the old ship *Prelocy*, under the new colours which Charles had hoisted, allured by the high bounties which he held out. Among the last entries in these records is one dated May 28, 1660: "Agreed that the Register Booke be taken into the scribe's custody." But from another entry, "Sion College, August 1, 1660, Adjourned till August 15, *Teste*, La. Seaman," it would appear that even the scribe had deserted the Diet, and Dr. Seaman found himself wandering in the deserted hall of Sion College alone. On the 15th of August, he appears as moderator, with three ministers and six elders, on which occasion he seems to have acted also as clerk, for the records conclude with the following words in his handwriting: "The Provincial Meeting adjourned till the 3rd of September, being Moonday, at nine of the clock." This adjourned meeting does not appear to have been held; the Provincial Assembly was, for the time at least, dissolved, and the book containing its records would doubtless remain in the possession of Dr. Seaman, whose name, by the way, never appears among the leading Presbyterians who carried on negotiations with Charles for "a reduced episcopacy" and "a reformed liturgy."

At the sale of Dr. Seaman's library, in 1676, this important volume was purchased, it seems, by "Joseph Hill." Mr. Hill was a learned and pious Presbyterian minister, born at Bromley, near Leeds, and promoted, in 1659, to the office of proctor in the university of Cambridge. Having declared himself on the side of Nonconformity, he preached for some time in London, after which he spent some time on the Continent, where he wrote a book in vindication of "the Zealander's Choice," which so gratified Charles II. that, on his return to England, the king not only gave him a pension, but offered him a bishopric if he would conform, but, being altogether dissatisfied with the terms of Conformity, he declined the offer, and, in 1678, accepted of a call to Rotterdam, where he died in 1707. Before leaving England, Mr. Hill, who, no doubt, looked upon this volume of records not as personal property so much as the rightful property of the Presbyterian Church in England, formally presented it to "his brethren the Presbyters of London." Now, we know

that about the period when this transference was made, between the years 1676 and 1678, the Nonconformist ministers, though exposed to repeated annoyances, still persevered in holding meetings for public worship, and the Presbyterians appear to have kept up their ecclesiastical courts, though in a clandestine manner, to avoid prosecution. A treatise was published in 1674, as "The Judgment of eighty-four Ministers of the county palatine of Lancaster, and of a whole *Provincial Assembly* of Ministers and Elders in and about London." The minutes of these judicatories, if indeed they ventured to keep regular minutes of their proceedings, have not been recovered. But the older records of the Provincial Assembly, which Mr. Joseph Hill committed to the custody of his brethren, had unfortunately fallen into the hands of Episcopalians, and one of these, Thomas Granger by name, appears to have considered himself at liberty to transfer them to the Deans and Fellows of Sion College. There accordingly the volume lies, carefully kept in the archives of that old institution, and shown to visitors as a great curiosity.

The records commence with an extract from the resolutions of both Houses of Parliament authorising their assembly, from which it appears that the Lords and Commons claimed no small share in the regulation of their meetings. The time of the Synod seems to have been mainly occupied at first with consultations "about an effectual course for the increasing of knowledge and godliness." Among the best means which they suggest for the training up of children and servants, "is some good catechism, especially the Public Catechism of the Assembly." They frequently complain of the prevalence of gross ignorance in fundamentals, errors, atheism, and profaneness, evils which are traced to "the defect of an able and faithful ministry, there being about forty parish churches and congregations within this province that at present have no ministry settled among them by allowance of authority;" which again is ascribed to the striking fact, "that the maintenance of the ministry already settled is far short of a competency, and that small proportion is much shorted by the general unjust withholding it, notwithstanding all legal provision for the payment thereof." Some curious facts may be gleaned from these records; such as that our Presbyterian fathers were not very fond of singing, which they seem to have regarded as savouring of Judaism. Thus, June 6, 1649, it is reported "that the committee did not think it necessary to add singing of Psalms or benediction to the enumeration of the substantial of church government," whereupon "this Assembly is satisfied with what their committee hath agreed upon

touching singing of Psalms." Again, it is remarkable that to apply the term "saint" to any ecclesiastical building was held to be an undue connivance at Popish superstition; and in the enumeration of the city churches, the obnoxious title is regularly omitted: thus we have "Mary Abchurch," "Mary Woolnoth," "Laurence Poultry," "Paul's," "Peter Paul's," "Albidge," "Gyles Cripplegate," "Swithin's," &c.

Another source of dissatisfaction with which our fathers had to contend, was the difficulty of obtaining a sufficient number of "ruling elders" in their several congregations. Having made an investigation into this matter, the returns show that hardly any of the churches were supplied with a full staff of elders, while many of them had none at all. "*Andrew's, Wardrobe*. Never any elders chosen as yet, but the minister has promised to do what he can to establish an eldership." "*Matthew, Friday-street*. The minister hath endeavoured to get elders chosen, but cannot move his parishioners to it." "*Steven's, Walbrook*. One minister and two elders." "*Mary Bothan*. One minister and one elder." "*Peter Paul's*. Cannot be induced to choose elders, nor to have a minister that may act in the government."

Upon the whole, it is to be regretted that the information to be obtained from these records is so scanty and unsatisfying. The proceedings of a Synod are not generally so minute or interesting as those of Presbyteries. And the time of the Assembly appears to have been chiefly taken up with the preparation of two learned treatises in defence of Presbyterianism, viz., "The Vindication of the Presbyterian Government," published in 1650, and "The Divine Right of the Gospel Ministry," published in 1654. Both of these bulky treatises are engrossed at full length in this volume. As the works were intended for the press, it may appear strange that so much pains should have been taken to transcribe them into this book. But, in fact, they formed part of the public actings of the Assembly; they were published by its authority; and this document furnishes the authoritative record of a transaction seldom if ever exemplified in the history of any church, viz., an ecclesiastical vindication of the government and ministry of the church.

Surely, Sir, considering the history and character of the volume I have now described, it would be nothing more than an act of justice to restore it to those whom it most concerns, and to whom it was originally given and dedicated,—the brethren of the Presbytery of London.

I am, yours truly,  
THOS. M'CRIE.

London, Jan. 20th, 1860.

## Notices of Books.

*The Position and Tendencies of English Unitarianism: an Introductory Address.* Delivered at the English Presbyterian College, 29, Queen Square, London, October 4, 1859. By the Rev. THOMAS M'CRIE, D.D., LL.D., Professor of Theology and Church History. Published at the request of the Audience. London: James Nisbet & Co.

THE Socinian controversy has long been practically at an end in this country. The two leading points peculiar to it—namely, the proper Deity of Jesus Christ, and the reality of his atonement—have long since resumed their proper place in the religious faith and teaching of the English people. This is, doubtless, to be ascribed to the blessing of God on the weapons of warfare used in the contest for the faith once delivered to the saints, to the more general and practical recognition of the supremacy of the Word of God, and to the gracious restoration of spiritual life and energy to the churches. While it behoves all to mark this with devout minds and thankful hearts, it is becoming, and also profitable, to remember that the system which was thus so happily and extensively checked still survives, and has its adherents in the land. There is reason to fear that, amongst the more intelligent Christians, their system is regarded as something quite meagre, negative, and disjointed, and they themselves as objects of little interest. We, therefore, think that in the present circumstances of the Church of God all over the world, it was both opportune and useful, on the part of Dr. M'Crie, to deliver an address on the position and tendencies of English Unitarianism. Where all is so deserving of consideration, we may simply indicate that, in our view, the doctrinal value of the address lies chiefly in its suggestive statements regarding the Unitarian system, which have only to be followed up in order to show that it is not a mere rejection of all the peculiar doctrines of the gospel, but a body of positive opinions bearing on all the topics of theology. Its historical value consists in its interesting sketch of the process by which Unitarianism has arrived at its present low condition. Few can wonder that they who hold such a system participate to almost no appreciable extent in what revives and strengthens the Churches of Christ. In contemplation of their case in this light, the readers of this address will find thoughts that are seasonable, tender, and wise. Its appendix is a

happy specimen of dignified and manly criticism. Perhaps we cannot more commend it to the attention of English Presbyterians than by quoting its concluding paragraph:—

“If ever Providence uttered his voice in plain accents, he is calling on us to arise, and enter into the labours of our English Presbyterian forefathers. We have small hope of the conversion of Unitarian ministers; but should that cloud of promise, which has descended in showers of blessing on others, visit this part of the United Kingdom, may we not expect that their people may feel the need of a more soul-reviving doctrine than any that such pastors can supply? On the same principle of perfect freedom from human tests and church laws, for which Unitarians have so loudly protested, these congregations have surely a right to return if they choose, with all their patrimonial possessions, to the old paths of English Presbyterianism. But, though this should be denied them, let us, at least, hold ourselves in readiness to furnish them with what they have an undoubted right to demand—an earnest, a sound, and a *bona fide* Presbyterian ministry. We can point to our Church as a proof that English Presbyterianism is not ‘merely a thing of the past,’ as our opponents would represent it,—‘something that has left its mark on history, but has no future before it.’ What it has been in the past we know; and from that we may derive a lesson of encouragement as well as of solemn warning. What it is at present we know; and we have every ground to thank God for the doors of extended usefulness that are daily opening up before us. What it is to be in the future we do not know; but all depends, under the blessing of God, on our being true to the cause which we have at heart, united among ourselves, and prepared in the spirit of holy zeal, generous liberality, and unselfish devotion, to fulfil the mission to which God is calling us in England.”

*The Ulster Awakening; its Origin, Progress, and Fruit.* With Notes of a Tour of Personal Observation and Inquiry. By the Rev. JOHN WEIR, D.D. With a Preface by the Hon. and Rev. B. W. NOEL, M.A. London: Arthur Hall, Virtue, & Co.

IN this volume Dr. Weir comes forth as the historian of the Ulster Revivals. Although others have appeared in the field

before him, their productions have, in most cases, been fragmentary and local, and we have, therefore, no hesitation in recommending his volume as the most complete and satisfactory account that has yet been published. It has reached us too late in the month to be able to do more at present than call the attention of our readers to its appearance. We agree with Mr. Noel when, in his preface, he says: "This book is wanted because no connected narrative of these transactions has yet appeared; and its author has various qualifications which may recommend it to his readers. He belongs to that Christian body in Ulster, in the congregations of which God has chiefly displayed his grace. He is a native of the province, was for some years the pastor of a church within it, loves its people, feels deep interest in their spiritual progress, is acquainted with many of their ministers, has visited the places which have been blessed, and has conversed with numbers who have witnessed the remarkable scenes which he has described. On the other hand, as a minister of Christ in London, he has, doubtless, while rejoicing in the happiness of Ulster, not forgotten the welfare of England."

The above notice was put in type for our January number, but omitted for want of room. We have now simply to add that a more careful examination of the volume has confirmed our high estimate of its value. The work is divided into three parts: the first consisting of eleven chapters on the "Origin, Early History, and Progress of the Awakening;" the second part consists of twelve chapters of "Personal Observations and Inquiry," which will be read with deep interest; and the third and last part treats of the "Physical Accidents," the "Physiological Affections," and the "Fruits." We hope, in a future number, to enrich our pages with a few extracts; meanwhile we cordially commend the work itself to the attention of our readers.

*The Missing Link; or, Bible-Women in the Homes of the London Poor.* By L. N. R., Author of "The Book and its Story." James Nisbet & Co.

THIS valuable little book needs no recommendation from us. The initials of the author are a sufficient guarantee for its ability and worth. What Charlotte Elizabeth was to the poor of St. Giles's a quarter of a century ago, "L.N.R."—or Mrs. Ranyard, for that is the good and gifted lady's name—has been to them for some years past. We believe she has been mainly instrumental in the formation of the "London Female Bible and Domestic Mission," which has for its object the employment of intelligent, godly women, as visitors or female missionaries, to the abodes

of the poor. Commencing with St. Giles's, these Bible-women are being multiplied, and are now successfully prosecuting their labours in various parts of the metropolis. The volume is a brief record of some of the fruits of their labours, and therefore we read not only of "Marian's Tea-party in St. Giles's," but also of the "Bible-women among the dust-heaps," "Rebecca in Shore-ditch," "Westminster and its Bible-women," &c., &c. It abounds with facts and narratives of great interest which ought to be read and pondered by all who take an interest in the spiritual welfare of our godless, neglected poor.

*Haste to the Rescue; or, Work while it is Day.*

By Mrs. CHARLES W. FRITH. Preface by the Author of "English Hearts and English Hands." James Nisbet & Co.

THIS volume may fitly take its place beside the "Missing Link," just noticed. The writer appears to be the wife of a clergyman in Shrewsbury—a godly, gifted, devoted lady,—who was led, mainly by a perusal of "English Hearts and English Hands," to try what could be done for the evangelisation of the godless poor in her husband's parish. Undaunted by the discouragements that were thrown in her way, she went to work with an earnestness and determination that seldom fail to insure success; her language was, "This, God helping me, I am resolved to do, and to be discouraged at nothing!" The result is an amount of work accomplished and good done that is truly astonishing.

"During the period of eighteen months, the writer has conversed with upwards of five hundred working men, and, with few exceptions, has visited them at their homes in the evenings, thus becoming personally acquainted with their wives and families, and entering into their domestic cares and trials, sorrows and joys, in no common way."

She soon found intemperance the main hindrance to her work, and therefore established a total abstinence society amongst the people, herself becoming one of its earliest members. More than one hundred pounds a week is now spent on the wives and families of the 230 members of this society, which used to be spent in drink. Homes have been made happy, wives and children rescued from misery and ruin. Not a few have found the Saviour, and are now "adorning the doctrine;" others have died in faith, rejoicing in the "Lord our righteousness."

*The Family Treasury of Sunday Reading.*

November and December, 1859. T. Nelson & Sons.

THE December part completed the first yearly volume of this miscellany, and a

very rich treasury it is. We have no hesitation in saying that Mr. Cameron has, this year, far exceeded the efforts of any previous year—successful though they were—in his particular sphere of labour. Some of the short original papers in the volume are of great excellence. We are pleased to learn that the circulation is good—it cannot be too extensive—and that so good a programme is issued for the present year.

*The New Congregational Tune-Book*: adapted to the New Congregational Hymn-Book. By ADAM WRIGHT, Organist of Carr's Lane Chapel, Birmingham. Part I. Thomas Nelson & Sons.

OF this tune-book we have three distinct editions issuing simultaneously, namely:—

*The Vocal Score Edition,*  
*The Tonic Sol-fa Edition, and*  
*The Instrumental Edition.*

In addition to the ordinary standard tunes, the work is to contain a selection from the great masters; also a selection of ancient hymn-tunes from various sources, and a selection of Scripture passages adapted for chanting. In each edition, the hymns are printed in full, and marked for expressive singing by variety of type. Each of the editions is to be completed in five monthly parts, and as the price per part is 4d., 6d., and 1s. respectively, they may be said to be within the reach of all classes. The names of the publishers are a sufficient guarantee for the excellency of paper and type, and we have no doubt that the future parts will be quite equal to the one before us.

*Central Truths.* By the Rev. CHARLES STANFORD. London: Jackson & Walford.

WE have here a collection of thirteen discourses, to which their author has given the name "Central Truths," because they "all mainly aim to set forth those elementary doctrines of the gospel from which all others seem to radiate and grow." The reader will form an idea of the nature of the volume from the following enumeration of the subjects:—"Foundation-Stones," "The Apostles' Doctrine," "The Apostles' Fellowship," "The Unction of the Holy One," "Prevalent Errors on Justification Considered," "The Anchor within the Veil," "The Tempted High Priest," "Causes of Unsuccessful Prayer," "Peculiar Hindrances to the Efficacy of Social Prayer," &c., &c.

So peculiarly applicable are many of the "hindrances" pointed out in the last-named chapter to many of the prayer-meetings held in our own places of worship, that we intended to reprint several passages at length, but space forbids us.

The discourses are thoughtful, ear-retaining, and practical, abounding with in-

structive and elevating thoughts. The volume is a valuable contribution to this class of literature, and a most suitable book for the family library.

*British and Foreign Quarterly Review.* January, 1860. Nisbet & Co.

THIS number opens with an able article, taken from the *Princeton Review*, on Dr. N. W. Taylor's "Lectures on the Moral Government of God;" which is followed by a paper on "Barnes on the Atonement," wherein the erroneous views of that popular, and, in many respects, useful writer are clearly and ably exposed. The article on "Sunday Laws," supposed to be from the pen of Dr. Hodge, has excited great attention in the United States, and will be perused with interest by English readers. The original articles in the number are "Ballantyne's Christianity Contrasted with Hindoo Philosophy," "The Geography of Palestine," "Bayne's Christian Life," and "The Life and Times of Carey, Marshman, and Ward."

*The Quarterly Journal of Prophecy.* January, 1860.

RECENT events give interest to the views of which this journal is the exponent. The present number concludes the eleventh volume. It opens with a long and well-written paper, written fifty years ago, but not before published, entitled "The Kingdom of Christ, and Nature of the Age to Come." The sixth article is curious, and, in some respects, instructive, being simply an alphabetical list of works on the Book of Revelation, extending over ten pages. The two expository articles, or readings in Genesis and First Chronicles, will repay perusal.

*M'Comb's Presbyterian Almanack for 1860.* Belfast: William M'Comb.

MR. M'COMB's excellent Almanack may be said to have reached its majority, this being its twenty-first annual impression. It teems with interesting information on all useful subjects, but it is of special value to Presbyterians from the very large amount of Presbyterian information which it contains, such as we have not found in any other publication in this country.

*Good Words*, a Weekly Magazine, Edited by NORMAN MACLEOD, D.D. Edinburgh: Strachan & Co. London: Sampson Lowe.

FOR many years the "Christian Treasury" enjoyed a wide, uncontested field, and much good it was the means of doing, but it has now the companionship of some sturdy competitors. Last year the "Family Treasury" and "Christian Guest" made their first appearance; and now Dr. Norman Macleod comes forth with another, entitled "Good Words." Judging from sample and circula-

tion, he has made an excellent commencement, which, we trust, may be but the earnest of greater prosperity. The contents of this first number are not so fragmentary as those of the publications above named, and it contains more original writing. It is a magazine of the "right sort," for which there is yet ample room, and most earnestly do we wish its excellent editor "God speed" in his new enterprise.

*Young England; an Illustrated Newspaper for the Youth of the British Empire.*  
London: Kent & Co. Nos. 1 to 14.

THE idea of such a periodical is excellent; and the spirit with which it has been carried out entitles it to the hearty support of parents and teachers, and of our young friends themselves. Although entitled a newspaper, it is more strictly a monthly miscellany, the news of the day occupying a very limited space, and its columns being chiefly devoted to

anecdotes, adventures, tales, and articles on popular science. In this latter department, chemistry and zoology have hitherto enjoyed an almost absolute monopoly; but one advantage of the latter has been, that it has beautified the pages with a series of engravings which would have made the eye of old Bewick dazzle with delight. Seldom have we been more impressed with the progress of art in England than in turning over these wood-cuts, which might adorn the most sumptuous Christmas keepsake, and which are here lavished on a penny paper for children. The numbers, if carefully kept, will bind up into a charming volume, and thus prove a lasting source of amusement and instruction. Our only regret is, that its pages are encumbered with a story of, to the young, questionable value—Mrs. Beecher Stowe's "Minister's Wooing;" but that is now completed, and will leave the coast clear for more appropriate contributions.

## Presbyterian Church in England.

### HOME MISSION.

COLLECTION SABBATH, FEB. 19TH.

SABBATH, the 19th of Feb., is the day fixed by the Synod for the annual collection in behalf of the Home Mission and Supplemental Fund.

The Committee would take leave to urge a few considerations that should weigh with the congregations of the Church in evoking their liberality on this occasion.

1st. At last meeting of Synod, new rules were adopted for the administration of the Home Mission Fund, which will involve a considerably increased expenditure on the part of the Committee. The main principles embodied in those rules are these two:—first, that, subject to certain clearly defined conditions, no minister of the Church have a smaller annual income than £100. Indeed the Committee have been aiming at this for many years. And, secondly, that beyond this point the voluntary efforts of a congregation shall be aided by a grant out of the Mission Fund equal to one-half the amount raised by such efforts, till the stipend reach £150. This arrangement, if carried out, will materially improve the condition of the ministry, especially in the rural districts, whilst it will stimulate and encourage the voluntary efforts

of congregations. The experience of the Committee, as to the benefits derivable from its operation, is so far highly satisfactory, and they anticipate that many ulterior advantages will result from it. It is obvious, however, that without increased funds the arrangement cannot be carried out. The Committee believe that the funds will be forthcoming, and so that they will be in a position to redeem the pledge given by the Synod to the weaker congregations, and thus promote, to some extent, the comfort of ministers in the less favoured localities of the Church.

2ndly. At the present moment the funds of the mission are exhausted. Not only so; there are liabilities actually incurred for the closing year to the amount of £100, and it is very doubtful whether contributions yet to be received will reach this amount. As the forthcoming collection, therefore, will be available only for the coming year, it will require an extra effort to be made by the Church, in order that the Committee may enter on the labours of a new year free from embarrassment and anxiety.

3rdly. England presents a noble field for Home Missionary enterprise. Amid all her privileges and glories, there are yet masses of people in her large cities and towns that are sunk in spiritual

darkness and degradation. The great end of this mission is to do somewhat, in common with the agencies of other evangelic churches, to raise up these precious souls from their degradation, to the enjoyment of the grace and peace of the gospel. The efforts of the Committee have been put forth in this direction, but they have necessarily been limited by the limited means placed at their disposal. They are assured that much more might be done by the Church. Let her be roused to a sense of the responsibilities that lie on her; and whilst she abounds in prayer for the advancement of the Lord's work, let her replenish His treasury liberally with the silver and the gold, and then she will have the satisfaction of having done what she could to reclaim the lapsed masses of the people, and so convert the moral wilderness into a fruitful field.

WILLIAM M'CAW, *Convener.*

ROBERT BARBOUR, *Treasurer.*

#### THE JUVENILE MESSENGER.

WITH this number we have stitched up a specimen copy of the "Juvenile Messenger," which some of our readers may perhaps see for the first time. As will be seen from its wrappers, it is doing a good and important work amongst the young of our congregations. One of our missionaries now on his way to China is to be supported mainly by the contributions of its young readers. But why should its circulation be so much confined to our Sabbath schools? There are thousands of children belonging to the families of our Church who do not go to Sabbath schools, and who never see the "Juvenile Messenger," not because of the expense, but because their parents do not take the trouble to procure it for them.

Will the ministers and office-bearers of the Church kindly try to help us in this matter? If so much good can be done by encouraging the poor children of our schools to do something for Christ in the mission-field, how much more might be accomplished if the children of those families whom God has blessed with abundance were engaged in the work too?

#### STUDENTS' APARTMENTS AT THE COLLEGE.

*To the Editor of the Presbyterian Messenger.*

DEAR SIR,—May I beg of you to insert the following note just received, as it may be interesting to the friends of the college, and especially to those who have contributed towards the furnishing of the students' apartments.

I have good reason to believe that the sentiments expressed by Mr. ——— are warmly entertained by each of the other nine, for all have now been accommodated, and are enjoying comfort and happiness under the wholesome though strict regulations imposed for the internal government of those who are thus located in the institution.

At the same time, I avail myself of the opportunity to mention that the rooms are by no means completely equipped; on the contrary, with the exception of napery, which my sisters themselves provided, and of bedsteads and bedding, they are but scantily supplied.

Carpets, dining-room chairs and furniture, bed curtains and coverlets, are still wanting, and will be thankfully received as donations; the intending donors of any thing taking the precaution to inquire of me, or at the college, whether not immediately supplied, that they may make their gift in another way.

Perhaps I need scarcely add—the sooner the better, as we may expect the cold will increase with the easterly winds of spring.

Yours faithfully,

ARCHD. T. RITCHIE, *Hon. Treasurer.*

29, *Queen Square,*

21st *January, 1860.*

DEAR MR. RITCHIE,—There are now eight of us accommodated in the college, and two others have applied for apartments.

Really if the friends of the college and of the church had any idea of the advantages which we now enjoy there would be no need of a second appeal in behalf of the furnishing scheme. We are exceedingly comfortable, notwithstanding we are still short of furniture. We now feel at home. I cannot but contrast the condition of a student arriving in London for the first time now with what it was three years ago.

Picture him then: he arrives in London an utter stranger; he appears at the classes; all strange faces there; class-hours over, he wanders about the streets in search of a coffee-house, or a dining-room. All strange faces there too, and strange ways. The heart feels cold and heavy. A chill like living ice seems to crawl along his veins and rankle about his heart. He goes home;

everything strange and cold there too. No one to speak to, and the spirits too low for study. Well do I remember my first year in London!

How different is it now. The moment a student arrives and takes up his abode in the college, he is at home and comfortable. He is at once in excellent spirits, and sets heartily to his studies, with feelings of love for the college and the church in all its interests.

You hear it often said, that we want more *esprit de corps* in our Church. I don't think there ever was so much among the students of this college as there is now, and that will tell upon the Church in after years.

I need not speak of the pecuniary advantages of living in the college. With the present number of students it is equal to distributing among them the sum of £2 weekly. Multiply that by 36, and you have a boon of £72 per annum conferred upon them, and no one feels a penny the poorer for it.

And besides this actual saving in rent, our lodgings are much more comfortable; and being in the house we have constant access to the library, which greatly facilitates our studies. We have now opportunity for the practice of elocution. Why! we had no opportunity for this in private lodgings. If a few of us met together for this purpose, we were in constant danger of giving offence to other parties in the house.

We feel that all these advantages must tend to increase our efficiency as ministers. Our affections will be warmer towards the interests of the Church, for nothing tends more to concentrate these upon self than a hard struggle for maintenance with no sympathy from others. Besides, our constitutions will be stronger. There are many ministers now suffering from impaired health who trace their present infirmities to the hardships endured while at college. You know of one student who finished his course at this college, and went home to die. You know of several cases almost as sad.

Were our benevolent friends seriously to weigh these matters, there would be no want of such ladies as Miss Ritchie and Mrs. Brown, and others, who have so espoused the cause of the student on the present occasion; and they in their turn would not want warm hearts breathing gratitude for their kindness and liberality.

That your efforts in this cause may soon be crowned with success is the ardent desire of

Your sincere friend,

A STUDENT IN HIS LAST SESSION.

Archd. T. Ritchie, Esq.,  
26, Poultry.

## Presbyteries' Proceedings.

### PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Liverpool, 4th Jan., 1860. Present: Rev. Robert H. Lundie, moderator *pro tem.*; Dr. White, Messrs. Blyth, J. C. Paterson, Johnstone, Hunter, Jas. Paterson, Henderson, Welsh, Robinson, and Inglis, ministers; and Dr. Walker, Messrs. William Henderson, Robert Lockhart, John Sorley, and Wm. McConnechie, elders.

The consideration of Mr. Blyth's motion on the Lady Hewley Fund was delayed till next meeting.

Owing to the small attendance of members at this stage of the proceedings, the consideration of the motion proposed by Mr. Inglis, on the subject of ministers giving an account of their congregations at the meetings of Presbytery, was delayed till next meeting.

By a majority, the Presbytery resolved to recommend to the Home Mission Committee to give the Chester congregation a grant of £20 for the present year, on the ground that the state of the congregation is exceptional on account of the Home Missionary efforts it has been making during the past year.

An interim Church Session was appointed for the congregation at Warrington; Mr. Inglis, moderator. Mr. Robinson was appointed to preach at Warrington on Sabbath next, and, by edict, to declare the church vacant.

Mr. Lundie gave in a report from the committee appointed to visit the Mission near Ruabon, in North Wales. The committee recommended the Presbytery to erect this mission into a preaching-station, under the charge of the Church Session of Chester, with leave to dispense the Communion when it seems meet to do so. After discussion, the further consideration of the report was delayed till next meeting.

Mr. J. C. Paterson reported for the committee appointed to inquire into the circumstances of the preaching-station at Swinton, to the effect that the people, though few, are earnest; that the funds available for the support of the station are £86 per annum; and recommended that the station be continued. According to another recommendation of the report, a committee was appointed to consider whether the station could be available for supplying preaching in some of the neighbouring districts.

A report was given in from the Committee on Church Extension, to the effect that they did not think it expedient to proceed further at present with the business committed to them. The matter was remitted to the committee—Mr. Johnstone, convener—to be prosecuted and reported upon again at next meeting.

Mr. Johnstone reported, that at a congregational meeting of Trinity Church, Prince's-park, it was agreed that, with the consent of the Presbytery, the congregation will take upon themselves the mortgage debt of £800; and further, release the gentlemen who guaranteed stipend to Mr. Johnstone at the date of his ordination; and he requested accordingly. Mr. J. C. Paterson moved, and Mr. Robinson seconded, as follows:—"The Presbytery, feeling a difficulty in coming to a decision in this matter, in the absence of the members of the Building Committee of the church, delay consideration of the question till next meeting of Presbytery; request the clerk to send extract of minute of Presbytery of 4th March, 1857, and of this minute, to James Burt, Esq., chairman of the committee, and to inform him that the matter will be considered at next meeting of Presbytery." Mr. Blyth moved, and Mr. William Henderson seconded, "That the request of the congregation of Trinity Church be granted." After discussion, and the hearing of a statement from Mr. Lockhart, a member of the Building Committee, Mr. Robinson, with the leave of the Presbytery, withdrew his seconding of Mr. Paterson's motion, which was not seconded, and therefore fell to the ground, and the Presbytery decided in terms of Mr. Blyth's motion.

The Presbytery adjourned, to meet in Manchester on 7th March next.

#### PRESBYTERY OF LONDON.

THIS Presbytery met in the College Hall, on the 10th January, 1860. The members present, were Mr. Macmillan (moderator), Drs. Hamilton, Lorimer, and Weir; Messrs. Kimmitt, Keedy, Alexander, Duncan, Fisher, Burns, Wright (Southampton), Wright (Alderney), Thompson, and Ballantyne (ministers); Messrs. Mackay, Tullock, Anderson, Scadlock, Macdonald, and Dr. Macaulay (elders).

A memorial was read from a number of persons at Maidstone, craving supply of ordinances and formation into a regular charge in connection with the Presbytery. After deliberation, the Presbytery agreed to grant them supply of preaching, and appointed a committee to inquire more fully into their circumstances, and report.

Dr. Lorimer gave a favourable report as to the attendance and condition of the school at Southwark.

On the motion of Mr. Wright, of Southampton, Drs. Hamilton, Lorimer, and M'Crie, and Messrs. Wright and Duncan, were appointed a committee of inquiry on Foreign Presbyterian churches in London.

Mr. Wright also gave notice of an overture to the Synod on union with the Welsh Calvinistic Methodists.

Mr. Mackenzie delivered his trials for

ordination as a missionary to China, which were received with approbation; and his ordination was appointed to take place on the evening of Monday the 16th, in Trinity Church; Mr. Alexander, of Chelsea, to preach the sermon, and Mr. Ballantyne, of Trinity Church, to conduct the ordination service, and give the charge.

#### PRESBYTERY OF BIRMINGHAM.

THIS Presbytery met at Broad-street, Birmingham, on December 6th, 1859. The minutes having been read and sustained, Dr. Mackenzie laid on the table a letter from Miss James, and one from Rev. R. W. Dale, expressing in cordial terms their grateful acknowledgment of the resolution passed at last meeting, relative to the late Rev. J. Angell James. It was agreed that these replies be inserted in the minutes.

Reasons of protest and appeal by Mr. Rankin, and of dissent and complaint by Mr. Craig, against the resolution of the Presbytery *in re* Smethwick, together with the replies of the Presbytery thereto, were laid on the table.

The clerk having read a communication from the Home Mission Committee, declining, for reasons assigned, to renew the grant to Smethwick, it was agreed that the minute of the Home Mission Committee be intimated to the congregation at Smethwick, on Sabbath next, by the officiating minister; and that a meeting of the congregation be summoned for Thursday, the 22nd December, at seven o'clock, to take the same into consideration. A committee of Presbytery was appointed to examine Broad Street day-school.

Session records and congregational books were directed to be presented, as usual, at next ordinary meeting in February.

A special meeting of Presbytery was appointed to be held at Broad-street, Birmingham, on the first Tuesday of January, at three o'clock, for devotional exercises, private conference on the state of religion, and special prayer for the outpouring of God's Holy Spirit; and it was arranged that a public meeting should be held on the same evening, at seven o'clock, in which ministers of other denominations should be invited to unite.

The next ordinary meeting of Presbytery to be held at Broad-street, Birmingham, on first Tuesday of February, at eleven o'clock.

January 3rd, 1860: the Presbytery met (*in hunc effectum*) as appointed. Sederunt: Revs. Dr. Mackenzie (moderator *pro tem*), Messrs. Steel, Macpherson, and Lewis (ministers), with Messrs. Young and Craig (elders). The meeting was exclusively devoted to religious services, to addresses by

several of the brethren appropriate thereto, and to special prayer, that the work of the Lord might be revived in the various congregations and throughout the world.

In the evening, as previously arranged, a public meeting, which was very well attended, was held in Broad Street Church; several ministers of other denominations were present and took part in the services; addresses were delivered, and earnest prayers offered for a larger bestowal of the gifts and graces of the Holy Ghost.

The meeting closed with the Benediction.

#### PRESBYTERY OF NORTHUMBERLAND.

THE quarterly meeting of Presbytery was held at Alnwick, on the 10th January, 1860, and duly constituted. Sederunt: the moderator, Mr. Benvie; Messrs. Anderson, Huie, Edwards, Fergus, Edmonds, Forsyth, Davison, Douglas, Fotheringham, and the clerk, ministers. Reasons of absence from Mr. Hoy were given in, read, and sustained. The Presbytery deeply sympathised with their brother, Mr. Cathcart, on the mournful occasion of his absence. Messrs. Huie, Edmonds, and Davison assigned reasons for their absence at former meetings, which were satisfactory. Minutes of last quarterly meeting and subsequent meeting were read and sustained.

The Presbytery then took up the consideration, as a Presbyterial exercise, of the best means of promoting a revival of religion within the bounds; when several members in succession having expressed their views, and made suggestions thereon, and the time allotted for the exercise having expired, the Presbytery agreed to resume the important subject at next meeting.

In regard to Framlington, Mr. Anderson gave in a report to the effect that he had duly provided for the supply of the pulpit, and made other necessary arrangements. The Presbytery agreed to receive and adopt said report, and to reappoint Mr. Anderson to moderate in the session till next quarterly meeting.

A letter was read from Dr. Reid, in reference to Newbiggin, stating that it was not the wish of the managing committee there, that their case should be carried forward to the Synod, inasmuch as they had the prospect of procuring competent resources for the maintenance of divine ordinances during the current year, without the necessity of having recourse to any appeal for aid from the funds of the Church during that time. Mr. Anderson made a statement in regard to the Newbiggin station, confirmatory of that contained in Dr. Reid's letter. Whereupon it was moved by Mr. Huie, and seconded by Mr. Edmonds, "That the Presbytery having considered the letter of Dr. Reid, and the statement of

Mr. Anderson, resolve, in the absence of a report from the Presbyterial Committee, to postpone the further consideration of the matter till next quarterly meeting." It was also moved by Mr. Anderson, and seconded by Mr. Fergus, "That the Clerk be instructed to intimate to Dr. Reid the receipt of his communication addressed to the Presbytery, and to certify him that in the event of the present probationer at Newbiggin leaving or being incapacitated by sickness from the discharge of his ministerial duties, no other shall be employed without the sanction of the Convener of the Committee asked and obtained." The roll being called and votes marked, eight voted for Mr. Anderson's motion, and two for Mr. Huie's. The Presbytery therefore resolved in terms of Mr. Anderson's motion.

The Presbytery then proceeded to take up the consideration of an application from Mr. Bannatyne, of Aberdeen, requesting to be put in possession of the calls formerly presented to him from the congregations at Warenford and Park-gate, respectively, as of right belonging to him; when it was moved by Mr. Anderson, and seconded by Mr. Edmonds, "That inasmuch as all papers given into a church court, accepted by it, and action having been taken thereon, become *de facto* the property of the court, which has a right to claim and retain possession of the documentary evidence of the grounds on which its decision was rested, parties interested being only entitled to certified extracts of the same, duly craved and granted, therefore the Presbytery repudiate the claims preferred by Mr. Bannatyne; but inasmuch as he has expressed an earnest desire to obtain possession of said calls, the Presbytery from a regard to the feelings of their much-respected brother, agree to surrender the calls, but only *ex gratia*, and with the distinct understanding that this act of theirs shall not be drawn into a precedent for complying with any future application of a similar kind." It was also moved by Mr. Fergus, and seconded by Mr. Davison, "That Mr. Bannatyne's request be complied with, inasmuch as he is legally entitled to these documents;" whereupon the roll being called, and votes marked, Mr. Anderson's motion was carried by the casting vote of the moderator. Messrs. Blythe and Huie declined to vote. The Presbytery, therefore, resolved accordingly; from which deliverance Messrs. Fergus, Edmonds, and Davison craved leave to enter their dissent.

Home Mission schedule from Felton was given in, along with a guarantee on the part of the managing committee, for the payment of a stipend to the minister for three years, of which the Presbytery in the circumstances of the congregation approved,

and ordered the same to be attested by the moderator, which was done accordingly.

Reports of school examinations from Wooler, Morpeth, Warenford, Glanton, and Bavington were given in, read, and sustained.

School schedules from Branton, Glanton, Morpeth, Bavington, Wooler, Crookham, and Warrenford were given in, read, and sustained, and ordered to be attested by the moderator, which was done accordingly. Former committees were re-appointed with the following alterations: Mr. Fotheringham was appointed a member of the committee to examine the school at Crookham, and Mr. Douglas, in the place of Mr. Edmonds, was appointed a member of the committee to examine the school at Warenford; Mr. Douglas's name was added to the committee for Morpeth; Messrs. Benvie, Douglas, and Fotheringham were appointed a committee to examine the school at Glanton; Mr. Fotheringham to be convener.

Messrs. Anderson, Benvie, Blythe, Davison, Douglas, Edmonds, Edwards, Fergus, Forsyth, Fotheringham, and Hule, reported that they had taken up collections for all the schemes of the Church. Mr. Fergus gave notice of his intention to move at next meeting a modification of the rule in regard to the absence of members. Mr. Douglas gave notice that at next meeting he would move "That the Presbytery take into its consideration how it may best supplement the present efforts of the Home Mission to raise the standard of ministerial income."

The Presbytery appointed next quarterly meeting to be held at Alnwick, in St. James's Church, on the 2nd Tuesday in April, at 12 o'clock. Closed with prayer.

### Intelligence.

ALN Wick. — A public *soirée*, in connection with the St. James's Presbyterian Church, was held in the Town Hall, Alnwick, on Tuesday night, when nearly 600 were present. The Rev. Mr. Douglas, minister of that church, was in the chair. The committee of management exerted themselves with so much goodwill that such a congregation of tea-drinkers, perhaps, never assembled within the walls of the borough hall before. In fact, it was densely, inconveniently crowded; and what with the excited quickened pulse and steaming sou-chong, the temperature of the "congregate" would soon be considerably above "blood heat." But all passed off well at the tea-tables, and it must have delighted a Chinese mandarin, whose olfactory sensibility is said to be proportionably quickened, to have inhaled the fragrance of his favourite

leaf. After the tea-service, an unprecedented step was taken—viz., an adjournment from the overcrowded hall to their new church in Pottergate Street, where addresses were delivered to a comfortably-seated audience, and the choral performances of the evening were also given with greater effect.

The meeting was ably and appropriately addressed by the Rev. James Benvie, of Warenford, Rev. D. Fotheringham, of Glanton, Rev. James Anderson, of Morpeth, Rev. Mr. Stewart, of Warkworth, and the Revs. Mr. Lamont and D. Donaldson, of Alnwick. The ladies of the congregation deserved great praise for their free offerings, in the form of abundant tables; and altogether the evening passed most harmoniously, and was but a reflex of that love and goodwill which subsists between Mr. Douglas and his people. The proceeds, after paying all expenses, amounted to £30.—*Northern Daily Express*.

ANCROFT MOOR.—The annual *soirée* and social meeting in connection with this congregation was held in the church on the evening of Tuesday, the 10th ultimo. The Rev. J. K. McLean, the recently-appointed pastor, presided. A large company assembled, including not a few belonging to other religious denominations, and several friends from a distance, who embraced this opportunity of showing their interest in the congregation. After tea, and a few introductory remarks by the chairman, the meeting was addressed successively by the Rev. John Fraser, of Lowick; the Rev. Mr. Thompson, of Berwick; the Rev. Mr. Scott, of the United Presbyterian Church, Berwick; the Rev. Mr. Wright, of the Free Church of Scotland, Swinton; the Rev. Mr. Robinson, of Etal; and Mr. Bailes, Superintendent of the Shoreswood Colliery. The Shoreswood Hall vocal choir, under the leadership of Mr. Peter Hay, sang at intervals several pieces of sacred music, chiefly anthems, which contributed largely to the interest of the evening's proceedings. On the same evening, the chairman, in a few remarks, presented to Mr. Fraser, of Lowick, an elegant gold guard, as a small testimonial of the gratitude of the congregation for his many services as *ad interim* Moderator of Session during their late protracted vacancy. The proceedings were of an interesting and cheering character; and a brief financial statement, submitted by the chairman in the course of the evening, showed that the congregation is at present financially in a healthy and vigorous condition. Thus the good work so happily begun, and for a season hopefully carried forward "through the self-denying labours of one of our preachers," continues to advance. From this statement, it appeared that the income of the congre-

gation for the year 1859 had exceeded that for 1858 by £24 6s. 7½d. Both the week-day and Sabbath schools exhibited an increased attendance during the past year. After the usual votes of thanks to the parties who had interested themselves in the arrangements, the meeting broke up, highly delighted with their evening's entertainment. On Wednesday the children of the week-day school and Sabbath-schools connected with the congregation assembled in the church, to the number of about 200, for their annual treat. They were suitably addressed by the Rev. Mr. McLean, assisted by the Rev. Mr. Fraser, of Lowick, and the Rev. Mr. Cant, of Tweedmouth; and after having been served with cake and tea, they dispersed in the happiest mood.

**JOHN KNOX CHURCH, LONDON.**—The annual meeting of the Association for the liquidation of the debt on this church was recently held, when the members and friends thereof took tea together in the school-room, the Rev. William Keedy presiding.

After tea, the chairman made a few observations on the desirableness of getting rid of the debt on the church as speedily as possible, and then called on Mr. Dundas, who reported the object of the association, and what it had been doing during the past year, stating that the sum of £82 14s. 2d. had been raised in monthly collections by the assiduity of the lady collectors of the association. The report was unanimously adopted.

The Rev. Dr. McLean, from America, being present, delivered an excellent address, in which he stated how a number of the churches in America had been paying off their debt, especially since the recent revival of religion amongst them.

The cordial thanks of the Association were accorded to the lady collectors for their very efficient services during the past year.

Messrs. Guild and Woods severally addressed the meeting on the importance of the liquidation of the church debt, suggesting various plans for its speedy extinction.

Mr. Cotterill, the conductor of the congregational psalmody, assisted by an efficient choir, having greatly contributed to the enjoyment of the meeting, by singing a few select pieces of music at intervals during the proceedings; the thanks of the Association were awarded to them.

A vote of thanks was also tendered to Mr. Keedy for his conduct in the chair, and to Dr. McLean for his interesting address. And thereafter the meeting was closed with praise and prayer.

**JOHN KNOX CHURCH, NEWCASTLE.**—The annual social meeting of this congregation was held in the lecture-room of Bewick Street Chapel, 2nd Jan., 1860. The tea was gratuitously provided, but a col-

lection having been subsequently made to defray expenses, there was contributed a surplus of £3 10s., which, it was announced, would go towards the fund for the erection of galleries in the church. Although suffering considerably from temporary indisposition, the Rev. P. Miller presided, and expressed the pleasure he felt in meeting so respectable an assemblage that night, and in wishing them and their families, in the deepest and truest sense, "A happy New-year." He trusted that there were tokens for good—for the highest good—in the midst of them as a congregation. He had often told them that it was his earnest wish to see every member of that church a missionary. He knew there were some who were missionaries, and were becoming more and more so; and he believed their many meetings for prayer had been blessed to some, and would be blessed yet more fully. Every one had a duty to discharge, and a season in which to perform it; and his heart's desire was that the Spirit of love and power from heaven should descend on them all. Mr. Laws submitted a financial statement of the affairs of the church, which showed a very prosperous state of things. Mr. G. Angus read the official report, which was of a similarly gratifying nature. The office-bearers, it said, had during the past year under their consideration different projects to improve the church for the comfort of the congregation. Many complaints, which had been made by parties who were unable to hear the preacher, induced them to put a temporary sounding-board over the pulpit, but this proving inadequate to the purpose, it had been found that the deficiency could only be entirely removed by the erection of two galleries—one at the west and the other at the north side of the church. In support of this additional accommodation, many arguments were adduced; and the chairman intimated that they had already been promised, by ten individuals, £105, and the galleries would cost a little over £200; so that there was no difficulty if they would only set their hearts to the work. Addresses, having reference principally to the project in question, were subsequently delivered by Mr. Walker, the Rev. Mr. Thompson, of Berwick, and other friends. On the following evening the children attending these schools to the number of 170, were entertained with tea by some of the ladies of the congregation. Addresses were delivered by the Rev. Messrs. Miller and Thomson, and other friends. The children had collected about £7 for the "Children's Missionary in China," which amount will be remitted to the Treasurer in a few days. Several beautiful hymns were sung during the evening.

## MISSIONARY BOXES FOR OUR DAY AND SABBATH SCHOOLS.

A generous member of the Presbyterian Church in England has offered to supply a limited number of Missionary Boxes, neatly done up in crimson and gold, with covers for several years' use, as under, to any of our schools who wish them. Price, in packets of twelve, *only Six Shillings*, which is less than half their value.

Orders for one or more packets, enclosing

postage-stamps for the amount, to be sent to Mr. A. Fraser, 8, Queen's Terrace, Withington Road, Manchester, who will give instructions to forward them as requested.

Applications must be from a Day or Sabbath-school connected with the Presbyterian Church in England, and certified by the minister of the church. The front of the box is as follows:—

THY KINGDOM COME.—MATT. VI. 10.



### MISSIONS

OF THE

Presbyterian Church in England,

CHINA, INDIA, HOME.

JUVENILE MISSIONARY ASSOCIATION.

.....PRESBYTERIAN CHURCH,

President: .....

Treasurer: .....

*M*.....

*is the holder of this Box, which must be returned to the Treasurer, on or before the 25th December, 186*

No.                      issued                      186

*Secretary.*

FREELY YE HAVE RECEIVED, FREELY GIVE.—MATTH. X. 8.

AND HOW SHALL THEY PREACH, EXCEPT THEY BE SENT?—ROMANS X. 15.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.—MARK XVI. 15.

**DR. DE JONGH'S**  
 (KNIGHT OF THE ORDER OF  
 LEOPOLD OF BELGIUM.)



# LIGHT-BROWN COD LIVER OIL,

Prescribed by the most eminent medical men throughout the world as the safest, speediest, and most effectual remedy for

Consumption, Bronchitis, Asthma, Coughs,

General Debility, Rheumatism, Gout, Neuralgia, Diseases of the Skin, Rickets, Infantile Wasting, and all Scrofulous Affections.

The scientific researches of DR. DE JONGH, of the Hague, into the nature and properties of Cod Liver Oil, during a period of upwards of eighteen years, have been rewarded by His Majesty LEOPOLD I., the King of the Belgians, with the Order of Knighthood of Leopold of Belgium, and the large Gold Medal of Merit; and by His Majesty, WILLIAM II., the King of the Netherlands, with a Silver Medal, specially struck for the purpose. They have also met with the unqualified approval of the most eminent Medical Men and Scientific Chemists in all parts of the world, amongst whom may be mentioned the illustrious Baron LIEBIG, and the renowned Swedish Chemist, BERZELIUS.

Extensive use upon the Continent for many years has gained for DR. DE JONGH'S OIL the highest repute, and professional and general appreciation. Since its introduction into this country it has secured the entire confidence of the most eminent members of the British Medical Profession, and has obtained, notwithstanding the active and in many instances unscrupulous opposition of interested dealers, an unprecedented amount of public patronage.

DR. DE JONGH'S elaborate chemical investigations and therapeutical experiments with the several kinds of Cod Liver Oil have demonstrated the superior efficacy of this pure Light Brown Oil, which effects a cure, relieves symptoms, and alleviates suffering in a much shorter time than the Pale Oil: iodine, phosphate of lime, volatile fatty acids, and the elements of the bile—imparting the colour to the Oil, and deemed amongst its most active and essential principles—being invariably present in much larger quantities than in the Pale Oils manufactured in England and Newfoundland, which, by their mode of preparation, are in a great measure deprived of these active properties.

In taste and odour DR. DE JONGH'S OIL is by no means disagreeable or repulsive; it is easily taken by the most delicate invalid or child; creates no nausea or after-taste; is borne with facility, and not rejected by the stomach; and does not irritate or disturb the organs, but improves the functions of digestion and assimilation.

Its medicinal properties are found, in practice, to be far greater than those of the ordinary Cod Liver Oil, and it produces beneficial results and effects a cure in a much shorter period. In innumerable cases DR. DE JONGH'S OIL has afforded immediate mitigation of symptoms, arrested disease, and restored health, where other kinds of Cod Liver Oil had been long and copiously administered with little or no benefit.

In use it is not so expensive as any Oil sold as genuine by respectable Chemists, whilst its active properties, more rapid effects, the smaller doses required, and its uniform purity and certainty of operation, render it far preferable and more really economical than that which is offered at the lowest price. *This latter consideration is particularly worthy the attention of all who, from motives of apparent cheapness, may be induced inadvertently to recommend or purchase an inferior or spurious preparation.*

[Turn over.]

# PRINCIPAL MALADIES IN WHICH DR. DE JONGH'S COD LIVER OIL HAS BEEN SUCCESSFULLY ADMINISTERED.

## CONSUMPTION—DISEASES OF THE CHEST—CHRONIC BRONCHITIS—WINTER COUGH.

The extraordinary virtues of this medicine in Pulmonary Consumption, a disease long allowed to be one of the *opprobria medicince*, may now be considered as fully established. Administered in time and steadily persevered in, it has not only the power of subduing all disposition to phthisis, by arresting the development of tubercles; or, when the disease has advanced to the developed form has accomplished, in countless instances, a perfect cure. In the last stage, it is, at all events, best palliative means of allaying the urgent symptoms, and even when a complete cure is not produced it may for years prolong life and render it more supportable. No remedy so rapidly restores exhausted strength, improves the nutritive functions, stops or diminishes emaciation, checks the spiration, quiets the cough and expectoration, or produces a more marked and favourable influence the local malady. Hospital, dispensary, and private practice, all furnish innumerable cases in which the administration of this Oil has been attended with the happiest results.

The following testimony to the efficacy of Dr. DE JONGH'S Oil in Diseases of the Chest is afforded by Dr. WAUDBY, late Physician to the Hereford Infirmary, from his own personal experience:—

"I can take Dr. DE JONGH'S Oil without difficulty or dislike, and with as little inconvenience as water alone, only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms, and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. DE JONGH'S Oil to be the most valuable remedy we possess for chronic and constitutional disease."

The same beneficial results attend the administration of this Oil in many affections of the throat as in pulmonary diseases. M. CHAMPOULLON, the Physician to the Hospital of St. Grégoire, and Dr. DANIELSEN, of Bergen, record from considerable experience, that this Oil is most effectual in curing CHRONIC BRONCHITIS. No remedy so speedily allays, and permanently removes the distressing irritation which provokes frequent and prolonged coughing. The actual benefit derived is thus conclusively stated by Mr. ARTHUR CRIDLAND, a surgeon in extensive practice:—

"I suffered from excessive irritation of the larynx; consequently, I was greatly reduced in strength, and quite unable to attend to my professional duties. It occurred to me that the Oil which I was frequently prescribing would benefit my own case, and, after taking it a few days, its good effect commenced, and at the end of six weeks I regained my usual health and strength, and had entirely lost the laryngeal irritation, which was most harassing and fearfully distressing character. It is therefore with much pleasure I beg to add my testimony to the excellent results attendant on Dr. DE JONGH'S Oil."

In those special diseases of the respiratory organs, so prevalent amongst the industrial population, who are exposed to abrupt vicissitudes of heat and cold, and to the irritation produced in the throat and lungs by the impregnation of the air of mines and manufactories with earthy or metallic particles, or with flax, cotton, or wool dust, the soothing and reparative action of Dr. DE JONGH'S Oil subdues the chronic inflammation, relieves the laborious respiration, and effectually cures the distressing maladies, which, when neglected, become so fatal to mechanics, miners, and operatives.

## GENERAL DEBILITY—DISORDERED HEALTH RESULTING FROM RESIDENCE IN TROPICAL AND UNHEALTHY CLIMATES.

In addition to its remedial virtues in active disease, this Oil possesses powerful prophylactic and analeptic properties. To maintain health, or to avert the access or development of disorders, in which there is a constitutional predisposition, as well as to impart strength in old age, convalescence, or natural feebleness, it has been used with the greatest benefit. In cases of prostration produced by long sickness or medical treatment, by exposure to the deleterious influences of tropical climates, to vicissitudes of temperature, to the unhealthy proximity of marshes and other sources of malaria, or where excessive labour, fatigue, bad nourishment, and other hardships, have depressed the vital forces, and where life appeared to be even at its lowest ebb, the reparative and restoring powers of this Oil have been remarkably manifested. Its physiological and pathological action is quite different from that of the ordinary tonics, properly so called, and it has, in consequence, been resorted to with the most beneficial effect after the whole range of these had been in vain exhausted. By its administration the failing physical powers of advancing age are renewed, the natural appetite is revived, and the functions of digestion and assimilation improved, reanimated, and regulated, and, when its use has been steadily persevered in, its peculiar tonic and nutritive properties have entirely restored health and strength to the most feeble and deteriorated constitutions.

## RHEUMATISM AND GOUT.

Numerous medical men agree in extolling this remedy as far surpassing the most celebrated in relieving and curing Chronic Rheumatism and Gout. This opinion is not founded on mere assertion, but is established by innumerable instances of undoubted cure, in which patients had suffered many years, and after in vain trying every other means of relief.

The great German Physician Dr. SENEB, reports a number of very severe and obstinate cases, which, through its use, were entirely cured. He states that "This Oil ought to be considered as a *specific* in rheumatic and gouty diseases. It heals all chronic and painful affections of the human body, wherever they are seated, whether internal or external, if they have originated in Rheumatism and Gout, as surely and certainly as bark cures intermittent fever."

Mr. B. CLARKE, a distinguished medical practitioner, bears his testimony to its efficacy in the following terms:—

"I recommended Dr. DE JONGH'S Cod Liver Oil to a friend of mine, whose case of Rheumatism had baffled all the resources of medicine for more than fifteen years, and I have been very agreeably surprised by its effects. He has laid his crutches aside, and, from his position in society, I should think he must have widely spread the report of its usefulness."

## DISORDERS OF INFANCY AND CHILDHOOD.

In those severe disorders, *Infantile Wasting*, and *Rickets* accompanied by general debility and emaciation, from which children, especially of the poorer classes, suffer so extensively, and which destroy so many infants, the good effects of this Oil are incontestably established, its operation being sometimes so very remarkable as to cure the disease when every other remedy had failed, and all hope of saving life had been abandoned. The learned German Physician BREFFELD, gives the following graphic description of its operation:—

"The healing virtue of this Oil in these forms of disease is as incredible as it is unlimited in its effects. Even in the extremity of life, where the patient appears to be sinking, and death inevitable, it affords relief as a matter of course. I know nothing to controvert this, except an intervening attack of acute fever and the termination of life, the struggle itself. It moderates slow fever and diarrhoea as well as the other symptoms of rickets, which one after the other are gradually dispersed. It improves digestion and the consequent nourishment of the body; the tumid belly subsides and diminishes in size as the wasted extremities begin to recover their roundness. The old features again become normal and childish; the skin moist and clear; the powers of life are restored; the eyes are again full of life and brightness; the slow fever disappears; the childish gaiety re-establishes itself; with a return of healthy sound sleep, and the relief of that anxious nightly starting and shrieking which render the night so wretched to the infant. With the increasing strength the desire and ability to stand and to walk return; and the unnatural state of the bones, both in rigidity and strength, by degrees is corrected.

"As an antihelmintic the Oil is a most excellent adjuvant, by which the worms are dislodged, both mildly and safely."

In that precarious and distressing state where the child may be sickly and feeble without being generally ill, the surprising efficacy of DR. DE JONGH's Oil is thus described by the distinguished Physician, DR. EDWARD CAREY:—

"It is in the diseases incidental to childhood that mainly depend on the mal-assimilation of the food in the pale etic child, when the anxious practitioner has exhausted the whole range of alteratives and tonics, that this Cod Liver Oil comes in and satisfy his most sanguine expectations. Where the powers of life are low, it affords nourishment to the body when none other can be borne; it furnishes the frame with fat in a truly wonderful manner; and, administered in Holland, to the delicate and puny child, who, though not considered ill, is in that state of impaired health which favours the development of disease, its extraordinary effects will soon be visible, after having taken it for a short time, by an appearance of health and strength which were before unknown, and which will be accomplished by no other remedy with which we are at present acquainted."

The remedial virtues of DR. DE JONGH's Oil in cases of hereditary weakness or deficient nutrition, the prolific causes of convulsive affections and many fatal disorders of children, are thus recorded in the *Medical Times and Gazette*:—

"In badly nourished infants Dr. DE JONGH's Light-Brown Cod Liver Oil is invaluable. The rapidity with which two or three teaspoonfuls per diem will fatten a young child is truly astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children like the taste of the Oil, and when it is given them, often cry for more, if as as though there were some prospect of deliverance for the appalling multitude of children who figure in the daily bills of mortality issued from the office of the Registrar-General."

In checking a tendency to consumption and general debility at that age when a too rapid growth in the young renders the constitution fragile, and weakens the powers of assimilation and nutrition, the Oil has been found singularly efficacious. DR. PRUYS VAN DER HOEVEN, the eminent Physician of Leyden, states:—

"I have given the Cod Liver Oil to boys whose form of chest, delicate skin, and disposition to catarrh, showed a peculiar habit, and it has, in conjunction with dietetic and gymnastic rules, not only improved the delicate appearance, but removed the obstinate cough. I have administered it to young people who grow tall exceedingly quickly, and in all cases found it a most powerful restorative."

## DISEASES OF THE SKIN.

In these distressing and unsightly complaints, which oftentimes tenaciously resist for years the curative effects of Dr. DE JONGH's Oil, after a few weeks' administration, in the most inveterate cases, have been so remarkable, that this safe and simple remedy is now regarded as a specific in the treatment of the prevalent chronic cutaneous affections.

It will be sufficient to quote the following opinion of THOMAS HUNT, Esq., Surgeon to the Dispensary for Diseases of the Skin, and the eminent writer on cutaneous disorders, who, in his popular work, "Guide to the Treatment of Diseases of the Skin," observes:—

"If there is any one medicine which is at all to be compared with arsenic in its power over skin diseases, that medicine is the Cod Liver Oil, sold in bottles as Dr. DE JONGH's Oil. As there is no medicine in the market more grossly overrated than what is called Cod Liver Oil, I insist upon my patients procuring this article, which I know to be genuine, only by analysis, but by the invariably satisfactory operation of the medicine in very small doses, in the cases to which it is appropriate. These are chiefly those accompanied with wasting of the flesh, from whatever cause, mal-assimilation, defective nutrition, variable appetite, deficient food, strumous disease, &c. The cutaneous diseases most benefited by the Oil may be cited in the following order—strumous sores, sycois, lupus, acne, prurigo, lichen, oozema."

## SCROFULA AND SCROFULOUS DISORDERS.

All who have prescribed this Oil have unanimously acknowledged its virtues in every form of scrofula, and bestowed upon it the highest praise, which has secured it the first place amongst the most successful scrofulous remedies. It eradicates the first trace of the disease, and prevents its formation and development.

BREFFELD says, "There is no remedy which at all approaches its therapeutic properties in scrofulous disease; it is an unaltered powerful medicine, operating in a peculiar specific manner, and affording relief where, to all appearance, and according to former experience, the disorder was beyond the reach of medicine."

WARR states, "The first time this Oil is prescribed for a scrofulous patient, its favourable effects are soon apparent, and which can only be attributed to its use, frequently acting in a truly wonderful manner. It effects a change in the general appearance; the cachectic colour is lost, the flabby flesh becomes firm, the chain of swollen glands diminishes, and the system generally improves."

# SELECT MEDICAL OPINIONS.

From innumerable Medical and Scientific Opinions of the highest character in commendation of DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL, the following are selected:—

**The late JONATHAN PEREIRA, M.D., F.R.S., F.L.S.,**

*Professor at the University of London, Physician to the London Hospital, &c. &c.*

"My dear Sir,—I was very glad to find from you, when I had the pleasure of seeing you in London, that you were interested commercially in Cod Liver Oil. It was fitting that the Author of the best analysis and investigations into the properties of this Oil should himself be the Purveyor of this important medicine.

"I feel, however, some diffidence in venturing to fulfil your request, by giving you my opinion of the quality of the Oil of which you gave me a sample; because I know that no one can be better, and few so well, acquainted with the physical and chemical properties of this medicine as yourself, whom I regard as the highest authority on the subject.

"I can, however, have no hesitation about the propriety of responding to your application. The Oil which you gave me was of the very finest quality, whether considered with reference to its colour, flavour, or chemical properties; and I am satisfied that, for medicinal purposes, no finer Oil can be procured.

"With my best wishes for your success, believe me, my dear Sir, to be very faithfully yours,

(Signed)

**JONATHAN PEREIRA,**

Tinsbury Square, London, April 16, 1851.

"To Dr. de Jongh."

**EDWIN LANKESTER, Esq., M.D., LL.D., F.R.S., F.L.S.,**

*Late Lecturer on the Practice of Physic at St. George's Medical School, Superintendent of the Food Collection at the South Kensington Museum, &c. &c.*

"I have much pleasure in bearing testimony to the excellent qualities of the Cod Liver Oil prepared under the superintendence of DR. DE JONGH, of the Hague.

"I have no hesitation in expressing my conviction, after an examination of the specimens of this Oil which have been submitted to me, that they are genuine Cod Liver Oil. I believe also that the purity and genuineness of this Oil are secured in its preparation by the personal attention of so good a Chemist and intelligent a Physician as DR. DE JONGH. He was the first Chemist who gave an accurate analysis of the Cod Liver Oil and the discoverer of an organic substance which it contains. He has also written the best medical treatise on the Oil with which I am acquainted. Hence I should deem the Cod Liver Oil sold under his guarantee to be preferable to any other kind as regards genuineness and medicinal efficacy."

**A. B. GRANVILLE, Esq., M.D., F.R.S.,**

*Author of "THE SPAS OF GERMANY," "THE SPAS OF ENGLAND," "ON SUDDEN DEATH," &c. &c.*

"Dr. Granville has used DR. DE JONGH'S Light-Brown Cod Liver Oil extensively in his practice, and has found it not only efficacious, but uniform in its qualities. He believes it to be preferable in many respects to Oils sold without the guarantee of such an authority as De Jongh. Dr. Granville has found that this particular kind produces the desired effect in a shorter time than others, and that it does not cause the nausea and indigestion too often consequent on the administration of the pale Newfoundland Oils. The Oil being, moreover, much more palatable, Dr. Granville's patients have themselves expressed a preference for DR. DE JONGH'S Light Brown Cod Liver Oil."

**CHARLES COWAN, Esq., M.D., L.R.C.S.E.,**

*Senior Physician to the Royal Berkshire Hospital, Consulting Physician to the Reading Dispensary, &c. &c.*

"Dr. Cowan is glad to find that the Profession has some reasonable guarantee for a genuine article. The material now sold varies in almost every establishment where it is purchased, and a tendency to prefer a colourless and tasteless Oil, if not counteracted, will ultimately jeopardize the reputation of an unquestionably valuable addition to the Materia Medica. Dr. Cowan wishes DR. DE JONGH every success in his meritorious undertaking."

**RICHARD MOORE LAWRENCE, Esq., M.D.,**

*Physician to H.R.H. the Duke of Saxe-Coburg and Gotha, Ophthalmic Surgeon to the Great Northern Hospital, &c.*

"I have frequently tested your Cod Liver Oil, and so impressed am I with its superiority, that I invariably prescribe it in preference to any other, feeling assured that I am recommending a genuine article, and not a manufactured compound, in which the efficacy of this invaluable medicine is destroyed."

**WILLIAM MURDOCH, Esq., M.D., M.R.C.S.,**

*Medical Officer of Health, St. Mary, Rotherhithe, &c. &c.*

"I entertain a high opinion of DR. DE JONGH'S valuable Oil, the results in my practice being much more satisfactory since I have administered it than they were when I used the preparations of Pale Oil usually sold by the druggists. I never could get two samples of them alike, whereas DR. DE JONGH'S Oil is always the same in taste, colour, and other properties. My own opinion is, that it is the best Oil sold."

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